

THE
SIDDHANTA DEEPIKA
OR
THE LIGHT OF TRUTH

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CHRISTIANITY AND VAISHNAVISM.

The civilisation of the present century has supplanted Christianity. This civilisation has done much for the comforts of the body and the development of the baser passions ; but it has not been able to conquer death. Death is inevitable ; and that being the case, the civilisation of the present century cannot do any real good to mankind.

The Hindus have been trained from their very infancy not to put any great value on things earthly. Take any classical works of the Hindus and though they may be said to contain apparently many absurd stories, yet one idea pervades them all. It is, that death is inevitable, that death means the separation of the soul which is immortal, from the body, and the true interests of man lie in the harmonious development of his soul. What is it to a man if he gets the sovereignty of the whole world, since he is to die in a few years ? And what does a man care if he suffers a few years of misery on this earth, if he has been able to secure an ever lasting happiness in the future ?

Let us live and let others live. The world is wide enough for all of us. Let us learn to love and to be loved in return. Let us conquer all our baser faculties and develop the higher only. Let

us avoid anger, vindictiveness, haughtiness, greed, sovereignty and selfishness, and let us develop our reverence for God and good will for our brethren. And surely God will not forsake him who follows the above precepts, though he may not be accepted as a good Christian by those who profess to follow Christ.

If Christianity, as taught by the Catholics, had been presented to the Hindus by Christians, the former might have accepted it without any violence to their faith and feelings. During Catholic festivals, the images of Mary and Christ were taken out of the Church and carried in procession, followed by *sankirtans* and the offering of incense, just as the Hindus carry those of Krishna, &c. This is all done with a view to invoke piety in the minds of the masses.

In the same manner the Mohammadans have their History, their kurbela and other soul stirring events which give life to their religion. It was the Protestants who really crucified Christ, that is to say, took the life out of this religion. A Messiah preaching the fatherhood of God and brotherhood of man, preaching love and goodwill and at last sacrificing himself to his principles, is one who is bound to move the hearts of all men. And it was thus that Christianity spread from country to country.

If Christ was presented to the Hindus as an Avatar they would have gladly given him his proper place. But the Christians forget the fatherhood of God and brotherhood of man, and first appeared in India with, not the Bible, but an armed force. The horrible cruelties practised by Vasco-da-Gama defy description ! Thus Christians in India came to be identified with spirituous liquor and cannon. Mr. Growse, the Christian Vaishnava, or, in other words, a pious Christian whose heart was large enough to be able to appreciate the beauties of Vaishnavism, writes in his valuable book on *Mathura* :—

“ The esoteric doctrines of Vaishnavas generally have little in common with the gross idolatry which the Christian missionary is too often content to demolish as the equivalent of Hinduism. So

far is this from being the case that many of their dogmas are not only of an eminently philosophical character, but are also much less repugnant to catholic truth than either the colourless abstractions of the Brahma Samaj or the defiant materialism into which the greater part of Europe is rapidly lapsing.

Thus their doctrine of salvation by faith is thought by many scholars to have been directly borrowed from the Gospel; while another article in their creed, which is less known but is equally striking in its divergence from ordinary Hindn sentiment, is the continuance of conscious individual existence in a future world, when the highest reward of the good will be not extinction, but the enjoyment of the visible presence of the divinity, whom they have faithfully served while on earth; a state therefore absolutely identical with heaven as our theologians define it. The one infinite and invisible God, who is the only real existence, is, they maintain, the only proper object of man's devout contemplation. But as the incomprehensible is utterly beyond the reach of human faculties. He is partially manifested for our behoof in the Book of Creation, in which natural objects are the letters of the universal alphabet and express the sentiments of the Divine Author. A printed page, however, conveys no meaning to any one but a scholar and is liable to be misunderstood even by him; so, too, with the Book of the World. Whether the traditional scenes of Krishna's adventures have been rightly determined is a matter of little consequence, if only a visit to them excites the believer's religious enthusiasm. The places are mere symbols of no value in themselves; the idea they convey is the direct emanation from the spirit of the author. But it may be equally well expressed by different types; in the same way as two copies of a book may be, word for word, the same in sound and sense, though entirely different in appearance, one being written in Nagari, the other in English character.

To enquire into the cause of the diversity between the religious symbols adopted by different nationalities may be an interesting study, but is not one that can effect the basis of faith. And thus it matters little whether Radha and Krishna were ever real personages; the mysteries of divine love, which they symbolize, remain though the symbols disappear; in the same way as poem may have existed long before it was committed to writing and may be remembered long after the writing has been destroyed. The transcription is a relief to the mind; but though obviously advantageous on the whole, still in minor points it may rather have the effect of stereotyping error for no material form, however perfect

and semi-divine can ever be created without containing in itself an element of deception ; its appearance varies according to the point of view and the distance from which it is regarded. It is to convictions of this kind that must be attributed the utter indifference of the Hindu to chronological accuracy and historical research. The annals of Hindustan date only from its conquest by the Mahomedans—a people whose faith is based on the misconception of a fact, as the Hindu's is on the corrupt embodiment of a conception. Thus the literature of the former deals exclusively with events ; of the latter with ideas.'

We must admit that there is so great a resemblance between the religion of "salvation by faith" or, Vaishnavism, and Christianity that it is but natural, the Christians with their creed of "one God and only one Prophet" should claim that the former was borrowed from the latter. But the Hindus ascribe the resemblance to other causes. They say that Vaishnavism is a revealed religion, so is Christianity ; and that being the case they must resemble in their most essential characteristics. One who has studied both the religions can see at a glance that if there was any borrowing at all, it was the Christians who must have borrowed for the simple reason that the end of Christianity is the beginning of Vaishnavism, or, in other words, Vaishnavism has everything which Christianity has, while Christianity has only the beginning of Vaishnavism, and not the middle, nor the end.

Mr. Growse had the good luck of coming across some Vaishnavas. He was so struck with what he saw that he was led to describe them in these words :—

Many of them are pious, simple-minded men, leading such a chaste and studious life that it may charitably be hoped of them that in the eye of God they are Christians by the baptism of desire.

These men, for whom Mr. Growse intercedes, live in jungles upon what comes to them from God, without any thought of the morrow, and worship the Father for most hours of the day, giving only few hours for sleep. Mr. Growse talks of their chastity, but they sleep on bare ground, and eat a small quantity of the coarsest food, only with a view to keep body and soul together. We wish Europe could shew only one such man in the whole continent.

CHRISTIANITY AND VAISHNAVISM.

The Christian religion in some of its ordinary forms, says Dr. Fairbairn, is well known in India. The enthusiastic missionaries of all denominations have flooded the land with their literature, and their incessant preaching is dinned into our ears on the roadside, in the bazaar, and at the great religious fairs all over the country. But at the same time it must be observed that the Gospel, so abundantly preached, has wonderfully little effect. Perhaps one should use the word 'theology' in places of 'the Gospel.' The theology of all this preaching and writing makes no appeal to the religious instincts of the people, specially of the better classes, and in India the higher castes virtually make the nation. I am aware that teachers like Dr. Barrows are far indeed from the popular Christian ideas of sin, heaven and hell, Atonement, Incarnation, and the authority of the Bible. But, naturally, they are so loyal to the traditions of the great religion they profess that they are disinclined to differentiate and teach as if they believed exactly as all Christian missionaries in India believe, and subscribe exactly to the same forms of Christianity. All educated Indians have made up their minds about the merits of current Calvinistic theology, and any one who outwardly identifies himself with that, however eloquent or scholarly, has no chance of success in India. In the second place, it is always a dangerous thing to dabble with Oriental philosophy and religion on the part of those who derive their knowledge of Orientalism from translations of Sanskrit books. Translations by alien authors almost as a rule miss the genius of the works, specially of religious works, for the simple reason that they are more concerned with the literary integrity of their translations than the spiritual import. Then again, all Oriental systems are either not translated or not thought worthy of translation. And the doctrines which the Christian lecturer criticises may not be the only ones on the subject; they may be matched by other doctrines of a contrary kind which have not been translated, or, being comparatively obscure, have escaped the notice of the lecturers. Hence his criticisms, solely based upon what he knows, fall wide of the mark. And the obscure doctrines may have a wider following in India than the celebrated ones. I will give only one instance. The Vedantic Theosophy of Sankara has the widest possible reputation in Europe. It has been criticised and killed and re-killed so many times by Western scholars that it is wonderful how the rage still remains unsatisfied to criticise and kill it again. But it may not be known to all that millions upon millions of thoughtful Hindus evidently believe in a system contrary to Sankara's Pantheism, a system of simple and deep Theism established by another great teacher named Rama-

naja, which often comes up to the grandeur of David, or Isaiah, or St. Augustine. What I wish to point out is that any criticism made on the Vedanta doctrine with a view to establish the superiority of the Christian religion will not avail, because the superiority claimed will quite find its match in *modern Vaishnavism*, and one or other of its many forms which millions of devout Hindus believe everywhere.

The true mission of Christians in India is not merely to govern the country and further their material interests. That is not the way that will further the cause of Christianity. That is not the way to better themselves, and those who are in their charge. Let it be borne in mind, that a politically free man is not free at all. In England, the freest country in the world, the soldier is the slave of his Captain, so is the subordinate of his superior, and the partyman of his leader.

That man alone is free whose soul is free. He is the only free man who has been able to bring his passion under control, so as to enable him to cultivate his divine instincts, and to make his friendship with God, from whom every man sprang and to whom every one is destined to go. An Englishman calls himself a free-born Briton, and the Hindus his subjects. This is real love of freedom is it not ?

By a wise arrangement of Providence the Hindus have been put under a sober and steady Christian nation. The reason is, that they should help one another. It is for the Christians to govern the country well, it is for the Hindus, who are, if they are anything, a religious people, to spiritualise the Christians. Let the Christians study, like Mr. Growse and Dr. Fairbairn, the spiritual truths and the examples of piety that the Hindus can furnish, and they will derive much more valuable things than they can ever hope to do by exploiting the country.

In the exposition given by Mr. Growse of the philosophy of Vaishnavism, our English educated countrymen will find something which perhaps they did not know before. And in the description of the Catholic celebration, the Hindus will find that there is very little difference between an ordinary Hindu and a Catholic Christian.

M. D.

THE CHARACTERISTICS OF THE YUGAS.

The gradual degeneracy of the world in its attitude towards religion, in moral behaviour, in the performance of duties in the administration of Government and in the exercise of Justice, has been foretold in every religion worthy of the name. Our Hindu Scriptures have, in unmistakable terms, revealed the character of the different epochs of time and the humanity of the present day are in a position to bear testimony to the truth of the revelations. The characteristic features of the Yugas have been predicted by the inspired Rishis of old with remarkable precision.

There is said to be four Yugas—*Kreta*, *Treta*, *Dwapara* and *Kali*. Of the four Yugas, in the *Kreta* age, one only religion prevailed over the whole world. Humanity was perfect and each individual had the truest conception of God. It was not necessary, in those times, for men to perform religious ceremonies. All were virtuous and defect there was none. Gods, demons, and Ghandharvas were not, nor do we hear in the *Kreta* Yuga of Yakshas, Rakshasas, or Nagas. Commerce was a thing totally unknown. Manual labour was not necessary for the gaining of foodstuffs.

All that one had to do was to think of what he wanted and straightway he had it. Such was the purity of his thought and his knowledge of the potency of thought. Men were not then affected by maladies nor by the infirmities of the senses. The hydra-headed vices of the present day were not heard of in those times, malice, pride, hypocrisy, discord, ill-will, cunning, fear, misery, envy, or covetousness. The merit of the individuals consisted in the right performance of their respective duties ordained by the Holy Writ. All meditated on Brahman and the one sacred mantra, the Pranava. The Brahmin, Kshatriya, Vaisya, and Sudra, each did his work without aiming at any particular object and it was no wonder that salvation was within the access of all, and the times were very appropriately termed *Kreta*, or perfect.

Let us next consider the character of the *Treta* Yuga. The degeneracy was slight but it was none the less marked. Religious perception was less accurate and virtue was said to decrease by a quarter. It was accordingly thought necessary that religious rites should be introduced. Sacrifices and various other religious observances came into existence. While men did not deviate from virtue, and were as given to asceticism as they were in the previous Yuga, the error, however, that they committed was that they began to devise means to attain an object. The

old way of doing actions without yearning for the fruit was no longer in vogue to the same extent as before. But it is noteworthy that duties were done and rites performed with extraordinary carefulness. So passed the *Treta Yuga* only twenty-five per cent deficient in the grandeur and perfection of the previous age.

Next came the *Dwapara Yuga* during which the religious condition of men was said to have degenerated by one half. The Veda was no longer one and undivided. Some knew all the Vedas; some were acquainted with three; Some had knowledge of one, and there were those who knew not even the Riks. Those that practised asceticism and such as gave gifts were influenced by motives. Men became less intelligent and could not understand the whole of the Vedas. Certain portions were actually unintelligible to them.

Men departed from truth and became affected by diseases. Cupid began to have promiscuous sway over men and women and calamities of no mean kind were the natural outcome. In this state of circumstances, penance was resorted to for the propitiation of sins. Also, sacrifices were performed with a view to obtain more of the good things of this world; and in some cases, the object of such sacrifices was also to obtain heaven. Such then was the degradation of men, such the misery in which they were steeped during the third of the Yugas, the *Dwapara Yuga*.

We at last reach the age in which we are to-day, the *Kali Yuga*. It is said that only a quarter of the original virtue discernible in the *Kreta Yuga* lives in the present age. It is nothing strange therefore that the Vedas, the Institutes, virtues, sacrifices, and the religious observances are held at a considerable discount. Excessive drought, less rain, rats, locusts, famine, plague and hostile rulers who do not care a jot for the welfare of their subjects are the ills to which flesh is heir. As the Yuga wanes, virtue also waxeth weak. Men degenerate and their natures are corrupt. Injustice would be the rule, and justice the exception. Men become unnatural and there is degeneracy everywhere. We need not go far for a proof of the statement made ages before, but the present events clearly testify to the truth of it. It may be noteworthy that in the *Kreta Yuga*, Narayana wore a white hue; in the *Treta Yuga* he looked red; in the *Dwapara Yuga*, Narayana wore a yellow hue and in the last age, the *Kali Yuga* known as the iron age, he assumes a black hue.

THE INNER MEANING OF THE BRAHMANIC GRACE BEFORE MEALS.

The orthodox Hindus, such as Brahmins recite certain *mantras* and perform certain rites before and after meals. The rites are more or less regularly observed to-day though among the less orthodox section of our community the *mantras* have very often to shift for themselves. Young India now and then speculates on the significance of the rites, with conclusions flattering to itself if a little humiliating to its ancient forefathers. In those primitive times our Rishis dwelt in forests and sprinkled water round the food placed before them as a sort of safeguard against the intrusion of ants and other vermin which abounded in such places as a matter of course. Our present custom is therefore an interesting survival of an old usage which had a meaning once but which has lost it with the march of so called civilization. Such theories sometimes advanced in jest and sometimes in earnest are no doubt ingenions but not warranted by the real conception which underlies the usage. Let us consider its true significance in the present article.

Eating is not, in the view of our ancient sages, simple catering to the physical comforts of man. It is a *sacrifice*, a *yajna* to the deities presiding over the vital functions. These deities are five in number and are known as *Prana*, *Apana*, *Vyana*, *Idana*, and *Samana*. *Pranadevata* symbolises the breath of life. His seat is in the heart and the lungs, and he superintends the process of circulation and respiration.

Apana devata presides over the life-wind in the body which goes downwards and out at the anus. His seat is the anus. He regulates the functions of the excretory organs such as the bladder and the intestines as is evidenced by the current explanation of the term *apana*. *Vayudeva* is a sort of *factotum* to the other gods and discharges the minor functions that pertain to vitality. All

parts of the body come within the sphere of his activity. *Udana-devata* manages the several sensory organs. He presides over the vital air that rises up the throat and enters the head.

Samanadevata has his seat in the cavity of the navel and controls the process of digestion. The agencies employed for the proper discharge of these several functions are commonly known as the five vital *airs* ; but a more correct conception would seem to have been that they were so many forces controlling the several functions of life, that they were all one in their ultimate essence and variously designated only in virtue of the various vital functions discharged. These forces are supposed to be directed and controlled by the several gods above mentioned and the preliminary rites performed before meals symbolise the sacrifice offered to these deities in gratitude for the benefits conferred and in anticipation of those in store. It is not, at the same time, to be forgotten, that these gods are only servants of a Higher Will whose breath hath set all this machinery in motion.

Eating, being thus a sacrifice at the outset, has to be done in its proper form. Purity of person is insisted on as a necessary preliminary. This is the reason why the orthodox Hindus, especially brahmins, sit to their meals after a bath, and a fresh change of clothes. All sacred rites commence with the *Achamana* and water is sipped thrice accompanied by the recitation of the holy names of God. A temporary altar is raised to place the sacrificial food on. This is done by simply smearing the ground clean and tracing on a certain portion of it a *mandala* in the form of a square in the case of a Brahman, a triangle for a Kshatrya, a circle for Vaisya, and a semicircle for a Sudra. This is the purification of the sacrificial ground. Thus says Apastamba "He may eat sitting on ground which has been purified (by the application of cow-dung and the like)"—Dharma sutras 1—5—17. Then a sacrificial vessel is placed on the consecrated spot. Madhavacharya says in his commentary on the *Parasarasamriti* that a gold, silver or bronze vessel is fit for the

purpose or a lotus leaf. Apastamba says (Dharma Sutra 1. 5—17) that a vessel made of metal becomes pure by being scoured with ashes and the like, a wooden vessel by being scraped. The Brahmin generally uses a plantain leaf for the purpose. Then freshly prepared food is brought and placed on it.

Apastamba and other writers on Dharma go into details over the characteristics of acceptable and forbidden food. Apastamba says that food that has stood for a night and food that has turned sour should not be eaten and likewise all intoxicating drinks are forbidden. It might be noted that in Apastamba's time Brahmans were flesh-eaters and so he gives minute rules as to what flesh was prohibited and what not.

The food thus placed is then purified. Water is sprinkled over it while Gayatri preceded by the Vyahritis is mentally recited. It is as follows :—

“Salutation to the Supreme being who pervades earth, air and heaven ! We meditate on the adorable light of the Divine source of life. May He stimulate our understanding. Then water is sprinkled round the food and the Lord is implored to bless the food and endow it with the essence of life. Oh Lord, thou source of all life, impart thy impulse.” Then a few drops of clarified butter are poured over it. Again water is sprinkled round the food with the following mantra. “With *rita* do I besprinkle *Satya* all round.” This mantra is slightly varied in the night thus “With *Satya* do I besprinkle the *rita* all round. Food and water are here alternately regarded as *Satya* and *rita*. Vidyananya thus distinguishes them. *Satya* he defines as truth-speaking and *rita* as discernment of truth by the mind. (Vide Taittiriya Aranyaka. Dr. Rajandra Lal Mitra's Edition, p. 880). Loyalty to truth in mind, word, and deed is the highest Indian conception of duty and the greatest praise that can be accorded to food and water, the nourishers of life, is to regard them as symbols of Truth. The idea seems to be that food and water sustain life and the life thus sustained is to be dedicated to the service of Truth.

Then comes the sipping of a small quantity of water. The fingers of the left hand are placed in contact with the leaf of the vessel on which the food has been served. the practice in all *Grihya* sacrifices being to place the fingers of the left hand in contact with the sacrificial vessel whenever oblations are offered. Then a few drops of water are poured in the right palm and sipped while the mantra is being recited. This means. "Oh ambrosia water, thou art the mattress."

We have already remarked that the preliminary rite before meals is a sacrifice offered to the several gods in charge of the functions of life and that these gods, though regarded as distinct beings, in reality represent the several capacities of the one Deity presiding over life. This deity is invoked by this mantra to respond to the invitations of the sacrificer and accept the seat of water now offered, before receiving the oblations. This cushion-seat of water beautifully symbolises the life-sustaining property of water. Vidyararya thus comments on this mantra Vide (*Taitt. Aranyaka* p, 852, *Rajendra Lal Mitra's Edition.*)

"Just as a cloth is spread over a cushion on which a man sleeps, so this water forms the coverlet for the Prana-Devata. Similarly the white Yajur Veda ascribes to this deity a dress of water." One of the first acts of homage paid to gods as well as guests is the offering of a seat and the one offered to the god of life is fitly represented as a seat of water.

Then come the oblations to the god. A small quantity of the food is taken with the fingers and swallowed *without being tasted*, as it symbolises the oblation sent down to the Deity who resides inside. This act is repeated five times, each representing an oblation to a particular aspect of the Prana Devata. The first morsel is offered with the mantra "This oblation I offer to the god presiding over the life-breath." Similarly the other four gods are propitiated in order. The full text of the mantra is this Vide *34th Anuvaka 10th Parapat'aka Taittiriya Aranyaka.*

"With faith in Vaidik observances and to attached Prana I offer this ambrosial food as oblation to Prana-devata. May this be well offered ! Oh, oblation ! be propitious and enter into me for the satisfaction of my physical craving." When the five oblations have been thus offered, the concluding portion of the preceding mantra is recited. This means "may my soul be attached to the Supreme Lord, that I may thus attain Eternal bliss." As this concluding mantra is recited a little water is poured over the left fingers and they are placed over the heart to symbolise the union of the Jivatman with Paramatman.

After the meals are over, a little water is once more sipped just before getting up while the following mantra is recited :—"Oh thou immortal water, thou art the covering," i.e., may this water cover the food I have taken in and preserve it from putrifying.

A. VYDIK.

ELECTRICAL POTENTIALITY IN FRUIT

The Herald of the Golden Age for April, 1908, has a very valuable contribution from the pen of Mr. A. E. Buines, on the subject of Electrical Potentiality in Fruit, which we reproduce below :—

It has long been demonstrated that the application of electricity to the soil is beneficial to plant life, and some remarkable results in the direction of increasing the quantity and quality of crops have been in that way obtained. But, hitherto, no real attempt appears to have been made to ascertain if Nature has endowed the vegetable world with any system by means of which currents of electricity can be utilised, assimilated or stored.

The experiments, therefore, conducted during the past twenty-five or more years have been more or less inconclusive, and no really satisfactory evidence has yet been obtained beyond the fact

that under certain conditions, and in certain circumstances, electricity is favourable to growth.

But before we can understand why this is so, and also before we can learn any useful lesson from it, we must first ascertain exactly in what way that great electrician, Nature, makes use of the current so supplied by man. This I have succeeded in discovering by experiment and research in connection with the electrical storage capacity of fruits, plants and other living organisms, by using a galvanometer of such sensitiveness as had not been previously attained.

It is by no means easy to make one's meaning clear to the non-technical mind when a new discovery of an abstruse nature has to be described and inferences drawn which depend for their correctness or feasibility upon scientific data. But I will endeavour to do so.

Now if we take any galvanic cell we know that the carbon or copper terminal is *positive*, and the zinc terminal *negative*. The earth is always negative. Given moisture, as the electrolyte, the earth is constantly charged with negative electricity, as a sponge in a very damp atmosphere is constantly moist.

The air, on the other hand, is always positive, and so long as the soil conducts, and the sap of the tree, plant or vegetable circulates, or flows, the degree of dryness of the air makes little or no difference.

It is not difficult to realize what a storage cell or accumulator is. It is a species of electrical bottle, the capacity of which is known. If such is filled with electricity it will retain its charge unless and until it is drawn upon and finally emptied.

All trees, all plants, all fruits and all vegetables possess at least one such cell, charged by the earth and the air

When removed from the tree or the earth all vegetables and fruits are perfectly insulated by Nature, and so long as the insulation is not destroyed by man, and so long as the insulation between the positive and negative storage cells is not broken down by diffusion or decay, so long will vegetable and fruits *live*. They grow old, they wither, but they do not die.

In the case of trees and plants water as food or drink, and water as an electrolyte, is needed. Dry earth does not conduct electricity.

Let us take a fruit, an apple, tree for instance and see what happens.

The earth supplies negative electricity to the roots. The degree of conductivity depends upon the amount of moisture present in the soil. The sap of the tree conveys and circulates that electricity through the system of the tree. When the leaves begin to bud they are negatively charged by the sap by means of the central vein or stalk—I am not a botanist—and the rest of the leaf is inductively positively charged by the air.

When the flowers come they are charged by the air, but when the fruit forms, a central negative storage cell is charged through the stalk by the sap conducting current from the earth. Cut open an apple, a pear, a quince, etc., and the central system can be easily seen, all the surrounding pulp is positive, and the rind, skin or jacket is a perfect insulator.

All vegetables, therefore, must be negatively charged at the root. The flower or foliage end—the upper part—communicates directly with the positive storage system and the outer part is the insulator. This applies to all vegetables although some are on a lower plane. The turnip, for example, has such a porous skin that it cannot live long after removal from the soil.

But if a plant is taken from its natural position in the earth and is 'potted' a change in its electrical constitution at once takes place. The soil in the pot loses its negative current—by reason of being cut off from the earth—and absorbs positive electricity from the air. The earth in the pot therefore becomes positive, while the stalks or central veins of the leaves are negative. Nature, in fact, automatically reverses the process.

When, however, a fruit or a vegetable dies, or is killed by being cooked, the insulation between the negative and positive systems is destroyed. It seems that Nature intended those systems to be preserved intact, and if that be so, all fruits at least should be eaten raw.

In my studies of vegetable physiology I do not use any battery whatever. If fruits and plants possess storage cells that is obviously unnecessary. The one thing required is an instrument sufficiently sensitive to record the passage through its coils of a current of infinitesimal strength and very low electro motive force (E. M. F.). In my case that instrument is a Kelvin Astatic Galvanometer which has been made specially for me.

But research is difficult by reason of the extreme sensitiveness of the instrument, and of the inductive capacity of the objects under examination.

This galvanometer records the passage of a current upon a scale divided into millimeters. Let the following diagram represent the scale :—

ZERO.

Pos. * 8 7 6 5 4 3 2 1 0. 1 2 3 4 5 6 7 8 Neg.—

If the positive terminal of a battery or cell is connected to the right hand terminal of the galvanometer, the indicator moves to the left, and vice-versa.

If instead of the terminal of a battery the flower end of an apple is substituted, the deflection will be the same, because this end of the fruit is positive. The flesh of the apple produces the same effect. But if the fruit is reversed and the stalk end is connected, a negative deflection at once takes place.

Were that deflection due to chemical action no reversal of sign could be obtained by merely reversing the fruit. Moreover such reversals are not momentary. They are constant until insulation is broken down or the fruit decays.

As regards a comparison between a vegetable and a meat diet, there cannot be any electrical system in anything that has ceased to live. The same argument that applies to cooked or uncooked fruit applies, therefore, to all kinds of meat and fish; and it is at least a reasonable conclusion to come to, that dead things do not as a rule possess the greatest dietetic value.

Beef tea is merely a stimulant, and soups generally depend for their nourishing qualities upon vegetable proteid matter.

Fish is no doubt the least injurious of foods of that class, but not only is meat electrically lifeless, but sheep, oxen and pigs are liable to be either tuberculous or cancerous, to say nothing of such diseases as trichinosis and anthrax.

In conclusion it may be added that all nuts are electrically the same as fruits, and should be valuable, if for that reason alone, for human consumption.

NEWS AND NOTES.

(Gleaned from various sources.)

Of course every one is interested in the weather, but few think how much effect it has on trade. In this connection the *Dresdner Anzeiger* sums up, apparently from English sources, some figures concerning the cost of bad weather to those engaged in the different branches of trades. When it rains nearly all tradesmen complain of bad business, except the cigar dealers; the latter, however rule their hands with delight. The desire to make a bad day more endurable by a good cigar increases the takings of the cigar dealer by 15 per cent. That public-house keepers in the city have no cause for complaint every one knows. Whoever has anything to do in the street supplies himself with umbrella and rain coat and these cost money. In nearly all other shops the proprietors wait unavailingly for customers.

Ladies especially have no great desire to shop in the rain. That means a considerable loss of trade; it has been estimated that the shops in the West end of London lose by a single rainy day \$ 500,000.

Some kinds of merchandise are especially sensitive to the influence of the weather. Mutton and Pork, for instance, are spoiled by very strong electric discharges; so that many a butcher will lose \$ 50 to \$ 75 by a thunder storm.

A Real London fog is much more expensive, by reason of its impenetrable darkness For gas alone. London expends per day, where there is a fog \$ 7,500 more than usual. The Apothecaries are pleased by such weather, for the reason that it causes a number of diseases so that their income is doubled. The underground railways also have their income increased by Rain and Fog. Naturally, it is much more pleasant to be protected from wind and wet than to sit on top of an omnibus and get soaked through.

So nature causes considerable expenditure for man. She herself is a spend thrift, as in a storm she wastes giant forces. The storm that destroyed Galveston could have furnished the power given by all steam engines of the world for years. A single, thunderstorm would suffice to drive all the dynamos in existence and the average value of a flash of lightning has been calculated at about 1,250 dollars.—*Scientific American*.

A Society for the advancement of India has been started at No. 42. Broadway, New York, U. S. A., with Mr. Myron H. Phelps the well known lawyer and patriot as its President. Its object is to encourage and give friendly advice and sometimes kindly aid to those students who may go over there for Education. It serves as a focus for those who arrive from India to know the first knowledge of American life and favourable surroundings. Mr. John Milton Dexter is the Secretary to whom all communications should be addressed. We wish the newly started society long life and every success.

Solfatara, a semi-extinct volcano near Pozznoli, has opened a new crater 250 ft. from the ancient one. Solfatara. It is emitting a voluminous column of Sulphurous gases. The activity of Solfatara always is supposed to coincide with the inactivity of Vesuvius.

A piece of caoutchouc (India Rubber) not too thick is bevelled off at the edges with the aid of a wet knife. To Repair Rubber Shoes. the damaged place and the patch are then moistened with oil of Turpentine; the parts moistened are brought into contact and subjected for 24 hours, to a moderately heavy pressure.

Radium, the mysterious and fascinating element, continues to attract numerous investigators. It is probably the only element which has a journal—"Le Radium"—entirely devoted to the dissemination of news concerning it. In America Professors Eve and Adams have been investigating the rate of the disintegration, and consequent giving out heat, of radium in the earth. They conclude that this will be the same at depths of from forty to fifty miles as at the surface. This question of the existence of radium in the earth and the heat evolved by its spontaneous decomposition has assumed considerable importance in the problem of the age of the earth.

Certain considerations as regards the physics of the earth as a cooling globe led Lord Kelvin to conclude that it could not have been the theatre of geological operations for more than about 100,000,000 years. But if there is any considerable store of radium in the earth, and if this has

been continuously radiating heat in time past, it will have compensated for the secular cooling, and the earth may be vastly older than the above estimate.

Dr. Blanc, writing in "Le Radium," supports Rutherford's view that the emanations of radium are due to the breaking up of its atoms. And this once admitted the suggestion arises that other elements may be breaking up in a similar way. In fact, it seems probable that all may be doing so. The very remarkable association of certain metals in Nature is conveniently explained on the supposition that the one has changed into the other by disintegration.

It has been recently declared by a dealer in precious stones that though diamonds and other stones can be very well imitated, yet pearls cannot be. This is hardly correct, as artificial pearls so well made as to defy detection by the casual glance of any but a professional expert are common enough. Who does not know the pathetic story by the greatest of French writers, Guy de Maupassant, of the wife of a poor Government clerk, who borrowed a necklace from another lady to wear at a reception at the "Ministry." She lost the necklace (I forget whether it was of pearls or of diamonds, or both); but she and her husband were too proud to confess the fact, and purchased another necklace exactly like the lost one, for a sum the outlay of which reduced them for the rest of their lives to a state of penury and social exile. They returned the new necklace in place of the lost one without a word, and accepted their fate. By chance, the poor ruined lady, twenty years afterwards, met her old friend, who had long since passed from her acquaintance, together with other prosperous people. Moved by her former friend's kind reception she related the true history of the pearl necklace of long ago. "Great heavens!" exclaimed the prosperous lady. "The necklace I lent you was made with imitation gems! It was not worth five pounds!" Too late! Nothing now could give back to the high-minded, self-respecting little couple the lost years of youth passed in privation and bitterness.

An Australian Chemist, says the *Indian Trade Journal*, has invented a process by which eggs can be converted into powder and kept for any length of time. It appears that no chemical alteration takes place in the composition of the eggs and by adding

a little water to the powder what is practically beaten up eggs are obtained. The process is simple and the plant required inexpensive, so that where circumstances are favourable for the establishment of poultry raising, this new industry could well be established. In view of the fact that the United Kingdom imports eggs worth more than £4,000,000 every year, this invention may open up a large export trades for India. The retail price of eggs in England is we learn about two shillings a dozen, whereas it is 2 to 3 a gross here, while the C. P. is considerably less. At present eggs are not exported largely for two reasons. They do not keep for a long time and the freight is considerable. As powdered eggs will obviate both these difficulties, the invention is important.

Nature, having given a tree a covering of leaves, which, to a great extent prevent the rain from reaching the ground round the stem, it is a matter of surprise that any one, who grows fruit trees, will persist in irrigating round the trunk. Yet this is the general practice and it is no wonder that such trees often look and are sickly and unhealthy.

It is well known that plants require water and that the roots take this into the plant, but it is not so well known that it is only the ends of the young roots which can do this and that the larger and thicker roots are merely water channels which carry the water to the stem after it has been taken into the plant by the small rootlets. If this were understood, the futility of pouring water round the trunk would be realised; for not only is the water not wanted there, but it is actually harmful, and often causes the main roots to rot. In fact "Coilar rot," a common disease among Citron trees whereby the whole tree turns yellow, sickens and dies, is solely due to this cause.

Common sense, therefore, tell us and nature corroborates the fact, that irrigation water as well as manure should be applied, not at the trunk of the tree, but under the outer branches where the feeding roots are found.

To remedy this defect in watering fruit trees, the hollow round the trunk should be gradually filled up. Do not do it all at once, because the main roots have been used to being at a certain distance from the surface and they might suffer if suddenly buried a foot or two deeper in the ground. Make the watering channel, with a manimotie, in the form of a circle round the tree under the outer branches. After each irrigation, as soon as the soil in the channel is dry enough, loosen the surface of the channel with a manimotie to prevent the rapid evaporation of the water which has been applied.

During the seven months ended the 31st July last, the United Kingdom imported £ 1,033,000 worth of Bananas, a value slightly less than that of the corresponding period for 1906, although the quantities imported in 1907 are slightly larger than in 1906. With the exception of oranges, imports of Bananas are now larger than those of any other fruits.

REVIEWS OF MAGAZINES.

We acknowledge with thanks the "Public" A National Journal of Fundamental Democracy and a Weekly narrative of History in the making. The contents are various and are interesting. It gives a prominent place to American affairs ; it is published weekly at Chicago, and is ably edited by Mr. Louis F Post.

The April number lies before us. The contents are interesting. The Samaritan Pass over ; God and the world Physical ; was Jesus only a man? What we know about Jesus. The Human Prayer, etc. Each copy 10 cents or six pence. Yearly subscription is only 5s 6d.

Thus is a Tamil fortnightly Journal published in Jaffna by Pundit S. Thamotharam Pillai. This treats about Saiva Siddhanta Philosophy. We are glad to find many interesting and valuable articles. The paper deserves every encouragement. The subscription is only Rs. 2 a year. Those interested are requested to write to the Publisher at Aralikillakku Vattukotai Post. Jaffna.

The May number of this excellent magazine is before us. Every number is full of news. The magazine is divided into 3 parts. 1. Indian a . Topics and Discussions, a) National Education Movement (b) Letter exchange. It is doing invaluable service to the most important branch of National Education. We recommend this Journal to all old and young. The subscription is Rupee one only for students and Rs. 3 or 4 (cheap or superior edition) for other classes.

The May number is before us with all its excellent matter. The contents are. Have faith in yourselves. Faith and Patience, the teaching of the Gita. The Philosophy of the present

situation. Editorial notes ; True and False optimism, True Patriotism, Prison scribblings of Sj. B. C. Pal. It is a monthly organ of Indian National Regeneration.

BOOKS RECEIVED.

We acknowledge with thanks the receipt of: *La Anne*, occultistet Psychique. A handy book treating about Esoterisme, Astrology, Alchemie, etc. and also the April number of *Revue Generale Des Sciences Psychiques*. The book costs 3 Francs 50 cents. and can be had, from Mr. H. Daragon, Editeur, 30, Rue Dupenre Paris, France

Mental Flashes from the land beyond the ether and *Materialisation* by De L'Ether (French). The former is published by Miss Sackville, N. B., and the latter by H. Daragon, Paris.

OUR EXCHANGES

We tender our hearty thanks to the Editors and Publishers of the following Journals for favouring us with their magazines.

1. The Theosophical Review, London, 2. The Indian Age, London, 3. The Abkari, London, 4. The Herald of the Golden Age, Paignton 5. The Harbinger of Light, Melbourne, 6. The Public, Chicago, 7. The Journal of Man, Chicago, 8. The Health Record London, 9. The Open Court, Chicago, 10. The Mazdaznan, Chicago, 11. The Universal Republic, Portland, 12. The Caenobium, Suisse, 13. The Cultura Espanola, Madrid, 14. Revue Generale Des Sciences Psychiques, Paris, 15. The Theosophist, Adyar, 16. The Prasnotara, Benares, 17. The Prabuddha Bharata, Almora, 18. The New Reformer, Madras, 19. The Astrological Magazine, 20. The Brahmavadin, Madras, 21. The Extract, Tinnevely, 22. The Bala Bharatha, Madras, 23. The Dawn, Calcutta, 24. The Brahma Gnana Patrika, Tiruvalur, 25. The Arya Patrika, Lahore, 26. The Indian Nation, Calcutta, 27. The Hindu Spiritual Magazine, Calcutta, 28. The Hindu Organ, Jaffna, 29. The Bharatha, Rajahmundry, 30. The Patriot, Bombay, 31. The Weekly Chronicle, Sylhet, 32. The Trained Teacher, Madras, 33. The Gnana Si'lthi, 34. The Coimbatore Crescent, 35. The Vegetarian Magazine, Chicago, 36. The Malabar quarterly Review, Ernakulam, 37. The Path, Sofia and many others.

1. *Researches into the phenomena of modern spiritualism* by Sir William Crookes, F. R. S.

This is a cheap reprint in a popular form of the celebrated articles of Sir William Crookes which originally appeared in the Quarterly Journal of Science. The articles deal with various classes of spiritualistic phenomena brought about by 'psychic force' viz., 1. the alteration in the mass of articles; 2. the movement of heavy bodies with contact, but without mechanical exertion; 3. the production of percussive and other sounds; 4. movements of heavy substances when at a distance from the medium; 5. the rising of tables and chairs off the ground, without contact with any person; 6. the levitation of human beings; 7. movements of various small articles without contact with any person; 8. luminous appearances; 9. the appearance of hands, either self-luminous or visible by ordinary light; 10. direct writing; 11. phantom forms and faces; 12. special instances which seem to point to the agency of an exterior intelligences and 13. miscellaneous occurrences of a complex character. The testimony of Sir William Crookes, who personally carried on the investigation of these phenomena is so indubitable that one cannot help accepting the veracity of the phenomena. He also discusses the different theories that are advanced to account for the phenomena and accepts the one which states that they are due to the "psychic force." An account of this force in the words of Mr Sergeant Cox is given in the book.

Besides other things of interest the portion of the presidential address delivered by Sir William Crookes to the British Association, relating to his attitude towards spiritualism is published.

This most useful book is wound up with the views of great men on spiritualism and a small article on Materialisation by Mr. Epes Sargent.

The evidence in favour of spiritualistic phenomena is so lucidly presented in this publication, that we should recommend every one interested in the subject to peruse it. The book published by Austin Publishing Co., Rochester, New York.

2. *The spiritual Birth or Death and its morrow* by Moses Hull published by Moses Hull and Company, Whitewater, Wis. *The Progressive Thinker*, Chicago, and the *Sandpiper Publishing Co*, Lily Dale, N. Y.

In this pamphlet the author deals with the spiritualistic ideas regarding death, heaven and hell. To the Hindu it is gratifying to note that among christian people who are troubled by superstitions of hell-fire and brimstone, there are some at least who entertain bright and cheerful views regarding life after death. This is a very readable little pamphlet.

3. *Materialisation* by Mme. E. d'Esperance and *Materialisation, a fact to nature* by B. F. Austin, published by The Austin Publishing Company, Rochester, New York.

This pamphlet offers a very interesting reading.

TO OUR SUBSCRIBERS.

With this number (July, 1903), commences Ninth Volume of the *Siddhanta Deepika* though this should have commenced from April, 1902. Owing to certain unavoidable circumstances, we were unable to do so. We request our Subscribers, old and new to continue their patronage as usual and send their Subscriptions in advance. Those who are still in arrears for the past volume are requested to clear off their arrears as early as possible.

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Table of Contents.

The movement of Heavy Bodies with Contact, but without Mechanical Exertion; The Phenomena on Percussive and other Allied Sounds; The Alteration of Weights of Bodies; Movements of Heavy Substances when at a Distance from the Medium; The Rising of Tables and Chairs off the Ground, without Contact with any Person; The Levitation of Human Beings; Movement of Various Small Articles without Contact with any Person; Luminous Appearances; The Appearance of Hands, either Self-Luminous or visibly Ordinary Light; Direct Writing; Phantasm Forms and Faces; Special Instances which seem to point to the Agency of an Exterior Intelligence; Miscellaneous Occurrences of a Complex Character; Theories (eight) to Account for the Phenomena Observed; Miss Florence Cook's Mediumship; Spirit Forms; The Last of Katie King; with Sir William Crooke's Address to the British Association for the Advancement of Science, and an Appendix on Great Men on a Great Theme.

The book will be mailed the day order is received—send now. Address, the Austin publishing Company, Rochester, N. Y., U.S.A

CHAPTER III.

GENERAL.

- 59 Q Do eyes have light ?
A Yes.
- 60 Q Does nothing come out of nothing ?
A No.
- 61 Q Which is prior, either cause or effect ?
A Cause is prior to the effect.
- 62 Q What is reality ?
A That which exists will exist, that which is not, will not.
- 63 Q Does light contain darkness ?
A Yes.
- 64 Q What is a natural object ?
A That which does not change in its prime qualities.
- 65 Q What is Sat ?
A "The Truth : That which is permanent : God is regarded as Sat when it is not manifest to the world.
- 66 Q What is Chit ?
A Intelligence God is regarded as Chit when it is manifest to the World.
- 67 Q What is Anandam ?
A Bliss ; Happiness.
- 68 Q Does Achit come out of Chit ?
A No.
- 69 Q What is there in Akas ?
A Sukshuma Akasa.
- 70 Q Does sound have form ?
A Yes
- 71 Q What is Arupa (formless objects) ?
A That which cannot be perceived by the eyes.
- 72 Q Has Arupa got Rupa (form) ?
A Yes.

73 Q Can body itself move ?

A No.

74 Q What are the 3 causes or *karanas* ?

A *Muthal karanam* (Material cause), *Thunai karnnam* (Instrumental cause) and *Nimitha karana* (efficient cause.)

75 Q What is meant by *anadi nityam* ?

A That which has no beginning and end.

76 A Can we find out cause for *ultimate* Prime Cause ?

A No.

77 Q Can *Guna* (quality) be separated from *Guni* (its possessor)?

A No.

78 Q What is *Asat*

A Non-ego, matter.

79 Q Can effect be produced without cause ?

A No.

80 Q Can two formless objects be united together ?

A Yes, like the conjunction of the light of the eyes with solar light.

CHAPTER IV

ON PATHI (LORD, GOD, SIVA).

81 Q What is meant by *Pathi*

A Lord, God, Siva.

82 Q Is He the One ?

A Yes.

83 Q What is His name ?

A *Siva Peruman*.

84 & 85 Q What are His attributes or qualities ?

A Eight, viz.

1. Self existence.

2. Essential Purity.

3. Intuitive Wisdom.
4. Infinite Intelligence.
5. Immateriality.
6. Mercy
7. Omnipotence.
8. Limitless Bliss.

- 86 Q Give an example of His Omnipresence ?
 A As fire is concealed in the firewood, so is God concealed in the universe.
- 87 Q Has God form, or no form or both form and formless ?
 A He is all the above three and none of these.
- 88 Q Is God changeable (Vikari) or unchangeable (nirvikari) ?
 A He is unchangeable.
- 89 Q How does he perform His functions ?
 A By his will.
- 90 Q From what does God create the world ?
 A From maya, cosmic matter.
- 91 Q What is the material cause for the world ?
 A Maya or matter.
- 92 Q What is the Instrumental cause for the world ?
 A God's power or Sakti.
- 93 Q What is the efficient cause for the world ?
 A God.
- 94 Q How is Lord the first of all ?
 A Like the letter 'A' being the first of the Alphabets, the Incomparable Lord is the first of all.
95. Q Are there any others who are equal to or above the Lord?
 A No.
- 96 Q What is the Lord's form ?
 A Real Love
- 97 Q Through whom does God create the world ?
 A Through Brahma.

- 98 Q Through whom does God preserve the world ?
A Through Vishnu.
- 99 Q Through whom does God destroy the world ?
A Through Rudra.
- 100 Q Who is greater, either the creator or the destroyer ?
A Rudra, the destroyer is the greater.
- 101 Q Can soul give any return to God ?
A It cannot just as the world cannot give any return to the rain.
- 102 Q What are the eight *Forms* of God—*Ashtamurtham* ?
A 1. Pritivi-Earth
 2. Appu-water
 3. Theyu-fire
 4. Vayu-air
 5. Akas-ether
 6. Chandra-moon
 7. Surya-sun
 8. Atma-soul.
- 103 Q Why is the Lord called *Vythianathan* ?
A Because He cures us of the incurable disease of birth.
- 104 Q To whom will He do good ?
A To those who love him.
- 105 Q How will He judge of every one's action ?
A He will award reward or punishment according to each man's desert.
- 106 Q How is God unknown or concealed to the ignorant ?
A He is unseen just as ghee in milk.
- 107 Q How is He known to the wise ?
A Just as butter in curd.
- 108 Q What darkness does He remove ?
A He removes the darkness of ignorance.
- 109 Q Has God got pleasure and pain ?
A No.
- 110 Q Can soul's intelligence act without God ?
A No.

to *Brahma* or *Vishnu* : and charging on them due performance of his instructions, he gave them his blessing. The *Rishis* and *Brahmis* then sung praises to the god for condescending, by so brief a process, to instruct them in the true sense of the *Vedas*.

XVII. THE GOD PROVIDED JEWELS FOR THE CROWN.

While *Vira-Pandian* ruled, he had many inferior wives who had children, but the legitimate queen was without offspring ; until, by performing penance to the god, the queen was delivered of a son, concerning whom all the customary astrological ceremonies were performed. Afterwards the king, while hunting, was slain by a tiger ; when the eldest of the concubines, thinking this to be the favorable time, stole the crown and royal jewels. After the grief of the ministers for the death of the king had somewhat subsided, they found the crown missing, and considering this to be the stratagem of an enemy, they were embarrassed how to proceed. The god *Sunderesvarer* then came as a *chetty* (or merchant) and offered nine very valuable jewels for sale, explaining that they were once the body of *Vala-asuren*. This giant, by performing penance to *Siva*, had acquired power to conquer the inferior deities ; and one day *Indran* offering to give him a gift, he jeered the king of demi-gods, as a conquered person offering gifts to the conqueror, and himself offered a gift to *Indran* ; who then besought him to burn himself, in the shape of a cow, in a sacrifice which *Indran* was making. He did so ; when, according to a former promise of *Siva*, different parts of the cow's body became inestimable jewels of different kinds and colors. The properties of these jewels were explained by the *chetty* ; who gave them into the hands of the ministers ; said, " Thank the god *Siva* " and disappeared. They took the jewels, had a crown made, and with it crowned the young king, naming him *Abishegam* (anointed). He recovered also the jewels which had been lost ; and joyfully reigned over the kingdom.

XVIII. VARUNA SENDING THE SEA TO TRY THE GOD'S POWER ;

THE LATTER CALLED FOUR CLOUDS TO ABSORB THE SEA.

While *Abishega-Pandian* was performing *pūja*, in the *Chitra* month, the camphor incense employed spread a great perfume. The god *Indra* was also desirous of performing homage ; but was prevented by the *Pandian's* previous service. On returning *Indra* was met by *Varuna* ; he enquired the reason of his looking sorrowful : and on being informed of the vexatious disappoint-

ment, the god of the sea again asked. "Is then this *lingam* so great a god?" To which question *Indra* replied, "That as it had removed his former sin, and taken the curse from his white elephant, it was a great god." *Varuna* asked, "Can it cure the pain in my bowels?" The other answered "To do that would be an easy thing." *Varuna* feeling doubtful sent a large accumulation of seas to try the god's power, which greatly alarmed the people of the kingdom. But the god commanded some clouds to descend from his head, which absorbed the seas; and the people, now discerning that this was a sacred amusement of the god, rendered him praises.

XIX. VARUNA SENDING MUCH RAIN, THE GOD PROTECTED THE
PLACE BY A COVERING OF CLOUDS.

Varuna being disappointed and angry, ordered seven clouds to go and pour down their contents for the destruction of *Madura*. Accordingly these clouds came, with threatening gloom, lightnings, and thunders, and produced a deluge by sending rain with drops as large as pumpkins. The god, seeing these things, ordered the before-mentioned clouds to interpose; which they accordingly did; and, by spreading a covering above the town and beneath *Varuna's* clouds, prevented any more rain from falling. *Varuna*, now discerning the intervention of the god, went and bathed in the golden *lotus* tank, when his inward pain immediately ceased; on which he besought pardon of the god for his aforesaid misdemeanors and thanking the god for the removal of his pain, he returned to his own city. From that time forward *Madura* acquired the title of "The assemblage of the four clouds."

XX. SUNDARESAR CONDESCENDED TO ASSUME THE FORM OF A
RELIGIOUS ASCETIC.

It pleased the god to come to *Madura* in the form of a *Sittar*, with all the usual accompaniments of that order. He walked the royal and *brahmin* streets, and performed various wonders. He brought distant mountains near, and removed near ones far off. He made old females to become young children, and children to become old women. He changed the sexes; he made the barren fruitful, the hump-backed, the deaf, the dumb, the blind, the lame, he severally healed. He turned four metals into gold, he made the rich become poor, and made enemies to be friends. He caused the *yetti* (poisonous shrub) to produce mangoes; and brought a

flood in the river *Vaigai*. He turned fresh water into salt water, and made salt water fresh. He threw a pilgrim's staff into the air, threaded a cotton thread through it, and then, resting his head on the cotton thread, performed the attitude of penance, (heels upward,) the staff remaining in the air. He took clouds into his hands, and well wringing them, appeared to drink the water they contained. He caused things seen in the night (such as the stars) to be seen in the day, and things visible in the day to be seen at night. He taught the *Vedas* to things which could not understand them. He turned cocoanut trees into palmyra trees, and then the reverse; changed the species of other trees; and brought celestial things down to earth. While thus occupying the attention of the people, so that they neglected their employments, the *Pandian* hearing of the circumstance, sent his ministers to call the performer of these wonders: they did so respectfully; but the *Sittar* said, "What are kings to me?" and refused to go. The king on hearing of his refusal only replied, "What have the great (in a religious sense) to do with us?" and remained quiet.

XXI. THE SITTAR GAVE SUGAR-CANE TO THE STONE-ELEPHANT.

But still feeling a curiosity to see the *Sittar*, the king went, accompanied by his retinue, as though he would visit the temple, and there he met with the performer. In reply to enquiries from the king, the *Sittar* said, that he went about as he pleased, though more accustomed to be in *Kasi*; that he had displayed various feats in *Chidambaram* and other places, and here (at *Madurai*) especially; that he wanted nothing from the king; for though such men as might perform a few feats would receive offered royal rewards, yet he who could perform all things desired nothing. At this time a villager brought a sugar-cane, and the king, expressing doubt, said, pointing to a stone elephant sculptured on the tower of the temple, "If you can make that elephant eat this sugar-cane, then I shall admit that you can do all things, and must be our god *Sunderesvarar*." On this request being made, the *Sittar* glanced a side look at the elephant, which immediately gave signs of life; took the proffered sugar-cane from the hands of the king, ate it, and not being content with that, took the garland of pearls from the king's neck, and put it into his mouth. While the peons were busy in attempting to scare the elephant, the king fell at the feet of the *Sittar*, worshipping him; who then looked again at the elephant, which immediately restored the string of pearls to the king. The *Pandian* then received many gifts from the *Sittar*; and after causing his son, *Vicrama-Pandian*, to be crowned, he (*Abishega-Pandian*) attained the *lotus*-feet of the god; (that is, he died)

XXII. THE GOD KILLED THE ELEPHANT, WHICH WAS BORN FROM
THE FIRE OF A SACRIFICE MADE BY THE CHAMANALS (OR JAINS).

While Vicrama-Pandian reigned, he drove away all heterodox sects ; confirmed the established religion ; built a temple for the *Sittar* ; and thus ruled with justice and virtue. But a Chera king, who ruled in Kanchi-puri, (Conjeeveram.) and was of the Chamanai faith, being resentful and treacherous, and envious at the prosperity of the Pandian kingdom, assembled together eight thousand of the sect of the Chamunals from Anjanam and other lofty mountains ; and commanded them to make a sacrifice with a view to effect the destruction of the Pandian king. Accordingly they made a sacrifice, the limits of which for the attendance of people extended over three *Kadams*, (or thirty miles), and the sacrificial pit itself occupied ten miles. Into this pit they poured margosa oil and gingelly oil, fruits of various kinds, and flesh of animals ; and from the fire a monstrous black elephant was produced, which the king commanded to go and to destroy *Madura*. The elephant accordingly proceeded with great noise and rage, and the Chamunals followed. The Pandian hearing of its approach supplicated the god, who said, " Never mind, build me a mantapam and I will kill the elephant." Accordingly a mantapam, having sixteen pillars, was built ; and the god came to it in the guise of a hunter. When the elephant approached, he directed against it a rocket, of the kind called *Narasimma-astiram*, which struck the elephant in the head and killed it ; thereupon the Chamanals were dispersed by the troops of the Pandian ; and such was the haste of the fugitives, that their peacock-fans, their sleeping mats and drinking vessels, were broken to pieces. The spot became famous : one named *Pracalataren*, by worshipping the rocket that was left sticking in the elephant mountain, obtained a celestial gift ; and one named *Romasen* by worshipping, and forming a tank bearing his own name, also received a like gift. The elephant mountain remains to this time, and *Narasimma-swami* resides there.

The Pandian, praising the hunter god, and receiving from him many gifts, returned to *Madura* : had a son born to him, named *Rajasekara Pandian* ; and prosperously continued his rule.

entity from Jiva. Thus even the Jiva, sentient as he is, cannot be identical with Is'vara owing to this difference, that the latter is superior. Much less can the insentient existence which is essentially different be identical with Is'vara. From all standpoints of view, by Sruti, Smriti and reasoning, we see that the omniscient and omnipotent Parames'vara is quite superior to the whole universe, sentient and insentient though. as His own emanation, it is not altogether distinct from Him.

He brings out the non-difference more by means of the simile of body and mind in his commentary on I ii. 1.

All this is Brahman, as beginning, ending, and breathing in Him ; and therefore let a man meditate on Him."

This passage may be explained as follows : The origin, existence and end of all this depends on Brahman. All this, both the sentient and the insentient existence, is verily Brahman, and therefore let a man meditate on Brahman, tranquil in mind. Just as water-bubbles which have their origin existence and end in the ocean, are found to be only forms of that ocean, so, too, that which depends for its origin etc., on Brahman associated with s'akti must be made up of Brahman and nothing else. Nothing distinct from Him is ever perceived. Accordingly in the Atharva-s'iras it has been declared by Isana as follows

" Alone I was at first. (alone) I am and shall be ,
there is none else distinct from Me

And then was declared by Him in the words " I am Brahman, that the whole universe is His own form. And in the words " He

entered the more hidden from (or *than*) the hidden one" etc., His entering into the universe is given as a reason for the whole universe being His own form. Thus, this universe having no origin, existence or end outside Brahman, it is not a quite distinct thing from Brahman. Accordingly the learned say :--

" His s'aktis or energies form the whole world, and the Mahes'a or the Great Lord is the energetic (S'aktiman). Never can energy exist distinct from the energetic. Unity of these two is eternal, like that of fire and heat, in as much as unseparateness always exists between energy and the energetic. Wherefore the supreme energy belongs to the supreme A'tman, since the two are related to each other as substance and attribute. The energy of heat is not conceived to be distinct from fire" and so on.

Vayu-Samhita, too ; says :

" From S'akti up to earth, (the whole world) is born of the principle S'iva. By Him alone, it is pervaded, as the jar etc. by clay. His variegated supreme S'akti, whose form is knowledge and bliss, appears as one and many, like the light of the sun."

The following passages of the s'ruti speak of Para-Brahman as possessed of infinite powers of creating, ruling and maintaining the world, all inherent in Him

" His supreme S'akti is spoken of as manifold, inherent endued with the activity of knowledge and life."

" One verily is Rudra,—they were not for second— who rules these worlds with the powers of ruling.

In short, on the authority of S'ruti, Smṛiti, Itihāsa, Purāṇa and the sayings of the learned, the Supreme S'akti—whose manifold manifestation this whole universe of *chit* and *achit* is, whose being is composed of Supreme Existence, Intelligence and Bliss and is unlimited by space and time—is inherent in the nature of S'iva, the Supreme Brahman, and constitutes His own essential form and quality. Apart from S'akti He cannot be the Omniscient, the Omnipotent, the cause of all, the all-controlling, the all adorable, the all-gracious, the means of attaining all aspirations, and the omnipresent; and, moreover, such grand designations as '*Mahes'vara*' the Supreme Lord, '*Mahadeva*' the supreme deity, and '*Rudra*' the expeller of pain, cannot apply to Him. Thus it is Brahman whose body is the whole sentient and insentient universe, and who is denoted by all words. Just as the word 'blue' denotes not the blue colour only, but also the lotus which is of blue colour, so does the word 'universe' also denotes Brahman. Therefore, such passages as "All is Rudra verily" teach that Brahman is denoted by all words. Accordingly the passage "All this, verily is Brahman" refers to Brahman whose body the whole of the sentient and insentient universe is. The universe being thus a form of Brahman and being therefore not an object of hatred etc., let everyone be peaceful at heart and worship Brahman. This doctrine is clearly expounded even in the puranic texts such as the following

The body of the God of Gods is this universe, moving and immoving. This, the Jivas (Pasus) do not know, owing to the mighty bondage. They say sentiency is Vidya, and insentiency Avidya. The whole universe of Vidya and Avidya, is no doubt

the body of the Lord, the Father of all ; for the whole universe is subject to Him. The word ' sat ' is used by the wise to denote the real and the good, and ' asat ' is used by vedic teachers to denote the contrary. The whole universe of the *sat* and the *asat* in the body of Him who is on high. Just as, by the watering of the roots of a tree, its branches are nourished, so by the worship of S'iva, the universe which is body is nourished. A'tman is the eighth body of S'iva the Paramesvara, pervading all other bodies. Wherefore the whole universe is ensoled by S'iva. If any embodied being whatsoever be subjected to constraint, it will be quite repugnant to the eight-bodied lord ; as to this there is no doubt. Doing good to all. kindness to all, affording shelter to all,—this, they hold, is the worshipping of S'iva." And so on.

Brahman being all-formed. it is but right to say " all is Brahman " and " let every one be peaceful and worship Brahman " Wherefore it is Brahman who in the opening passage is stated to be the object of worship, that is also spoken of as *manomaya*, as partaking of the nature of *manas*, and so on. Neither should it be supposed that the partaking of the nature of *manas* is a characteristic mark of a *samsarin* ; for Brahman may limit Himself by assuming a shape which can form an object of worship.

The slight difference then between the way the subject is treated by Srikanta and St. Meikandan, has to be noted. Srikanta calls this relation following Badarayana as one of cause and effect and smells of *Parinama*, though the illustration of body and mind would take it out of such relation. Sivagnanaswamikal distinguishes between two kinds of *Tadanimyam*. One substance appears as two as *Gurū* and *Guna*, substance and attribute. This is one kind.

15. Then waking up and standing up from his bed in the middle of the waters, he cast his glance all round the different quarters with his eyes drowsy on account of his yoga nidra.

16. But then he did not discern any other object apart from himself. He was filled with wonder and betook himself unto deep contemplation.

17. to 20. "Where has also the vast, divine and beautiful Earth, with all her great mountains, rivers, cities, and forests gone? Engaged in such reveries, Brahma was quite unable to understand the whereabouts of the earth. Then he contemplated upon his father of great Lustre the three eyed Lord, and by virtue of this contemplation, he, the husband of the earth, understood her as immersed in oceans.

21. Then the Lord of the prajas desirous of bringing back the earth thought (took the) of the brilliant form of a huge Boar bent upon playing in the waters.

22. The Boar had the size of a huge mountain. Its sound was like the (thunder) of a huge cloud. It shone like a blue cloud. It was terrible on account of the excited grunt. It had huge and corpulent, round and solid shoulders, high and brawny loins, short and round thighs and shanks and short and round hoofs. Its round and terrible eyes resembled the rubies. Its body was long, round and huge with motionless ears.

17. to 20. Here the earth is described as a beautiful damsel, and Brahma as her Lover is quite amazed at her disappearance from his bedside.

21. Generally Vishnu is said to have taken the form of a huge boar and there are Vedic authorities to that effect. Here Brahma is said to have assumed the form of a Boar. The Koorma Purana too says the same thing. This is also supported by authorities from Vedas. In the Taithirya Brahmana (1st Askstaka 3rd prasna) "Ahpo va idamagre Sulilamasith—Thasmin Prajāpāthir Vayurbhoothva Acha rath Sa Imani Apasyath Tham Varaho Bhoothasharath Tham Visvakarma bhoothva dyamart Sapratha tha Sa prithivyabhavath Thath Prithivyai Prithivithvam Thasyam aaramyath Saprājapāthi Sa Devanasrujath." Here Brahma is said to have assumed the form of a Boar. There is also another story that a huge boar came out of the nostrils of prajāpāthi and that Boar restored the earth to its former state.

26. It shook (agitated) the oceans by (the force of) its inhalations and exhalations. Its cheeks were covered with bushy hair and were uneven on account of fleshy shoulders.

27. Precious gems sparkled round its body as it was adorned with valuable stones of tried lustre. It was beautiful to look at as is a huge cloud with sheets of lightning.

28. Brahma taking the form of such a huge Boar entered the Rasathala world for bringing back the earth. This boar then had the splendour of that great Boar which was once bent upon finding out the bottom (feet) of Mahesa when He took the form of Linga.

30. Then he bore away the earth from the Rasathala, embraced her by placing her in his tusks.

31. On seeing him, the Rishis and siddhas of the Janaloka were very much gladdened in their hearts and they danced and capered (on account of Joy) and showered flowers upon his head.

32. The body of this huge Boar shone just then like the huge Anjana mountain with numberless fireflies.

33. Then the Boar carrying the huge earth to its proper place, assumed his own form and established the earth there.

34. Having also made the earth even, he established mountains therein with all its 4 lokas, etc., as before.

35. Thus restoring the earth with all its mountains, to its proper place by bringing it from amidst the interior of the oceans this creator of the world created the earth composed of mobile and immobile things.

Thus ends Chapter IX of Vayusamhita.

CHAPTER X.

Vayu said :—When Brahma was intentionally reflecting in his mind as to how to multiply and fill up the earth, a delusion of the nature of Thamas arose (overpowered him).

2. This (darkness) known by the names Thamas, Moha, Maha

2. In the 4th chapter we were told that the qualities of Thamas are Stupefaction and Delusion ("Sthambha Mohowthu Thamasow"), and the Bhagavadgita says "Thamasthvagnanam Viddhi Mohanam Sarva Dehinam Pramadahasya Nidrabhiatham Nibhadhnathi Bharatha." Thamas is a production from agnana and it binds man in the shape of carelessness, laziness and sleep, etc. Brahma the first parent of men, is here described as suffering under the clutches of Agnana. It is not our theory that our first Parent Brahma was once a perfect being and that he became imperfect later on. We saw him first as Purusha bound in Prakruthi i.e. in a state where the soul, though within the clutches of matter, was not yet endowed with either sthoola or sookshma sarira; Then we saw him attaining the stage of Narayana i.e. a stage where the soul was endowed with a sookshma or Jelly-like body, and then we saw him emerging out of an egg or the embryo with fully developed organs or sthoola Sarira. The father of all embodied beings is still a child-still ignorant of good and evil and right and wrong and all pairs of opposites or dwandvas. We see him committing blunders, thereby gaining experience. That this is the state of a child, the father of man, however precocious its intellect may be, is within the experience of all. Take again the states of consciousness of man as it undergoes modifications during the Thuriya, Sushupthi, swapna and Jagrathavasthas. We see clearly that he gains in power and knowledge as he emerges out of the portals of these five gates. First he is in the karana sarira which is only Agnana, then Sookshma Sarira is added to it and then is added to it the Sthoola Sarira. We see thus that both in the development of a child from the time of its conception till it is born and in the gaining of knowledge and power step by step in the Panchavasthas, an order from low to high is maintained. Eminent scientists have also proved that this is the order in all nature not only in the case of man but also in the case of the beasts of the field and of the birds of the air. Indeed it is a universal fact the truth of which was never doubted by any one of the numerous schools in India, says Thayumanavar.

காரிட்ட வாணவக் கருவறையி லறிவுற்ற
கண்ணிலாக் குழலி யைப்போற்
கட்டுண்டிருந்தவெமை வெளியில்விட்டு.....
சீரிட்டவுலகன்னை வடிவானவெந்தையே
சித்தாந்த முத்தி முதலே

கொடிய வாணவ வறைக்குளே
யறிவ தேதுமற வறிவிலாமைமய
மாயி ருக்குமெனை யருளிஞ
வளவி லாததனு கரண மாதினைய
யளித்த போதுனை யறிந்துநான்.....
சுகமாயிருப்பதினி பென்றுகாண்
டென்வ தற்கரிப பிரமமே யமல சிந்தகோதய விலாசமே.

moha and Andha-thamas and also by the fifth name of Avidya, was (found to exist) in that Mahatma.

Among the religions of the world there are some which seem to cling to the belief that the soul once occupied a happier berth than now, that it somehow got itself entangled and that once the fact of the bondage is recognised, wise men do not bother themselves as to how, and why and when such a thing took place and that they make all attempts to become once more free by throwing off all shackles. If it were so what guarantee is there that he will not once more tumble down? To this the reply comes --No. That is not likely. A man in the dark might mistake a rope for a snake---but he would never do so after a light is brought. There is an end of it there---yes. But the question is whether such a mistaking took place with the light on hand? There is no answer. The fact is that the man in the dark committed that mistake because of the darkness and that there was no light when he committed that mistake. All that we say is that a perfect being cannot become imperfect. There is no such thing as "loss" in the Siddhanta philosophy in the sense in which a Christian uses that term as in the expression paradise lost. The soul according to the Siddhanta philosophy was sunk in Anava or darkness, that is, that soul was originally ignorant, ignorant of itself and its Lord and even of the darkness that enveloped him. When at a later stage he begins to think that he is not free, that something binds him, that idea itself was generated in him out of the Love of God. The least sign of life is but an improvement from the death like torpor. Even a faintest motion is but an improvement upon the original state of inertia. There is always a gaining, a gradual one certainly but never there was a fall in the Christian sense of the term. The story goes that a Serpent beguiled Eve and that she induced her husband Adam to eat of the fruit of the forbidden tree and both fell from the bliss (bliss of ignorance? certainly it is folly to be wise where ignorance is bliss!). Thus runs the Bible story. Of course the story continues that "Jesus" was born to atone for that sin of Adam, for which you and I (who were not there---of course), were made answerable reminding us of another similar story of the wolf and the lamb. "To say that the serpent or the devil misled her is to carry it one step behind. If she was wise she would not have been misled by the wiles of the tempter. If she knew beforehand what was to befall her she would not have yielded to the words of the serpent and disobeyed the word of God. She had no such knowledge and no forethought. She was weak and ignorant even before temptation. Being ignorant and weak, the moment the fruits of pleasure and pain were placed before her, she was dazzled, she was attracted, she seized them at once (no conscious being on the face of the earth would voluntarily court misery and pain be it understood). And the devil vanishes from the scene. The devil we take it merely represents this inherent weakness or ignorance or Anava in Man and nothing more. Adam and Eve typify the mere babes of human creation." In the explanation of "existence" while the Veda proclaims to the world the truth of a universal principle which finds its support in the everyday experience of the evolution of a child, the Bible offers a few stories instead. The story of the so-called fall of Adam is but a middle portion of a pretty long story! A fierce war was waged in Heaven. An Archangel was hurled headlong. He was allowed to tempt Eve and Adam both of whom were driven from the garden of Eden and to atone for this sin, for which all of us were made responsible being sons of Adam, an individual named Jesus died upon the cross." Thus goes the story of the fall and redemption.

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BHAKTI.

Bhakti or devotion to such a living *Guru*, who is an *avatara* of the Supreme God, is the only means of getting the perfect and everlasting salvation from the wheel of '*Karmas*' and from constant births and deaths. In our present state we cannot properly love the impersonal God, for we do not know Him as He is, that is, His true essence. But His incarnation is the personal Supreme God in human body,—whom we can perceive by our senses, conceive in our mind, as well as believe and love. This is the most natural and rational means of spiritual culture. None can conceive that there can exist in the whole creation a better means. Therefore, *Bhakti-yoga* is the highest form of *Yoga* which has ever been devised, for this is the only way for performing *nishkamakarma*, which does not bind us to this world. The whole universe is governed by *prema* or love or attraction. As man is a microcosm of the universe,—he is regulated by *prema*. Man, through the influences of his lower natures or '*principles*' or '*Koshas*' is attracted towards the objects of this world, lower animals and human beings, and thereby his lower *koshas* are gratified. But his higher planes are never

satisfied until they get up to the higher regions and enjoy the objects thereof. This can be done only by drawing in our minds in our selves from objects of the physical world. By intensely loving Him, whose all the planes are perfectly developed and who traverses up and down from the highest region to the lowest, we can go up and up to the higher and higher regions by the direct help of the living Guru. If we enjoy for a while the objects or rather the manifestation of higher regions, then we cannot but have lesser and lesser attractions for the objects of the lower regions. And if we have a strong mind to reach the highest goal; we shall not be detained in the midway ;—but shall get salvation in a few births.

Bhakti-yoga is not confined to any age, sex, race, country, book, climate, time or world. Man in every religious denomination, in every social condition, in disease or health, in the caves or in the busy cities, can advance in the path of *bhakti-yoga* by the direct help of their living Guru, who is *avatar*—provided he has an earnest desire for the attainment of true *Mukti*. All the religious tenets and observances, devised and founded by the *avatars* and religious reformers or enjoined in the *sastras* or holy books, have not the power of imparting perfect salvation ;—although some of them, if properly and rationally observed, can aid us in our onward path towards higher regions. But men must rise to the highest region of peace by *Bhakti* to a living *avatar* of the Supreme Father, and thereby attain perfect salvation. All other action should be considered of less importance and should, therefore, be made subservient to this mode of spiritual culture. “ Man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses, and passions, a current which reacted upon any sensation of numerous organisation which comes into contact with it.

M. D.

RELIGIONS.

Want of good books on the subject.

Religions, by which are meant the modes of divine worship proper to different tribes, nations, or communities, and based on the belief held in common by the members of them severally, were not before the XIX century the subject of original scientific research and comparative study among the European nations. With the exception of a few good books containing information on some ancient religions and in the religious customs of certain nations, nothing written on this subject in former centuries, can be said to possess any scientific value. Those very few books too were mere collections of descriptions of all the religions in the world without any critical acumen. There was a philosophy of religion but it was purely speculative. Attempts made to explain the mythology of the Greeks and Romans and that of the Eastern nations, proved a failure. Then there was the theological bias, which considered all religions except the one as false ; the philosophical bias, which decried as mere superstitions all religions except the arbitrary abstraction called natural religion ; and finally the total want of historical investigation. It was only after the brilliant discoveries made in the nineteenth century and the researches they gave rise to ; after the sacred writings of the Indians, the Persians, the Chinese and some other ancient nations could be studied in original ; after the finding of the key to the Egyptian hieroglyphics and the Assyrian and Babylonian cuneiform writing had lifted the veil which for many centuries had covered the history of these most ancient civilizations—it was then only that a history of religion could be thought of and that something like a science of religion could be aimed at.

Comparative study essential.

The comparative historical study of religions and a psychological study of man are the two means indispensable to the

solution of the difficult problem 'what is Religion.' Religions, like living organisms, have a history, and therefore this is to be studied first, so far as it can be known,—how they rise and spread, grow and fade away ; how far they are the creations of individual genius or of the genius of nations and communities ; by what laws their development is ruled ; what are their relations to philosophy, science and art, to the state, to society, and above all to ethics ; what is their mutual historical relations, whether sprung from one another, or derived from a common parent or borrowed from one another, and subject to another's influence and what place is to be assigned to each of those groups or single religions in the universal history of religion. The first result of this historical inquiry must be an attempt at a genealogical classification of religions, in which they are grouped after their proved or probable descent and affinity.

Every Religion has two elements.

However, historical investigations, like every genuine scientific study, must be comparative in order to determine in what particular respects they agree or differ. This requires comparative study on a much larger scale. Every religion has two prominent constituent elements, the one theoretical, the other practical—religious ideas and religious acts. It happens but very seldom, if ever, that those two elements balance each other. They are found in very different proportions, some faiths being preeminently doctrinal or dogmatic, others preeminently ritualistic or ethical ; but where one of them is wanting entirely, religion no longer exists. Not that dogma and ritual are religion, but they are only its necessary manifestations, the embodiment of its life and essence. It is only by a deep study of those two elements that we can proceed to characterise and mutually compare religions themselves and that we may come to a morphological classification of religions.

Sources.

The sources from which the knowledge of the various religions of the world is to be drawn, are written documents and

traditions, monuments and works of art, sacred writings and books and an impartial weighing of the evidence brought by travellers and settlers from different parts of the globe—in short, an unbiassed ascertaining of facts.

Of the two classifications, Genealogical and Morphological, let us deal with the first.

Genealogical Classifications.

There is no difficulty in determining the descent and relationship of religions which have taken rise in historical times, such as Confucianism, Buddhism, Judaism, Christianity, Mahammadanism and some others of minor importance. But there is a great difficulty in determining the descent and relationship of the great majority of ancient religions which had their origin in prehistoric times, and of which neither documents nor trustworthy traditions are extant. In that case their mutual relation has to be established by reasoning from the myths, ideas, rites and characteristics common to them. Professor Max Muller suggests that, whatever classification has been found most useful in the science of language ought to prove equally useful in the science of religion. Now it may be true in general, at least for the most ancient times, that where the languages of a group of nations are proved to belong to one family, their religions too most probably hold together by the same relationship. But this assumption requires proof, and that proof can be obtained only by a comparative study of the religions themselves, only when the religions of two independent nations agree in doctrine and mode of worship, above all in the notion of the relation between God and man, then only may we feel sure that the one of these religions is the parent of the other, or that both have come from a common stock. If not only but several religions agree in like manner, or nearly so, we get a family of religions. But whether his families themselves are branches of one and the same old tree is an open question to which no satisfactory answer can be given now.

All Religions may be classified under two families—Aryan and semitic.

Aryan or Indo-Germanic family.

Comparative mythology and the history of Religion leave no doubt that all the religions of the Aryan or Indo-Germanic nations, viz. Eastern Aryans (or Indians, Persians and Phrygians) and Western Aryans (or Greeks, Romans, Germans, Norsemen, Letto-Slavs and Celts), are the common offspring of one primitive *OLD ARYAN RELIGION* (Prehistoric Religion). That the same name of the highest heaven-God Dyaus, Zeus, Ju (piter), Zio (Ty) is met with among Indians, Greeks, Italietes, Germans and Norsemen, however great the difference of the attributes and dignity attributed by each of them to the god thus named may be, is a fact now generally known. Where this name has been lost, as is the case with the Persians, the Slavs, and the Celts, there are other divine names which they have in common with their kindred nations. Still more important is the fact that most Aryans show a tendency to call their supreme God "father, as is proved by the very common forms Dyaus, pitar, Zeus, Jupiter, &c. Moreover many divine names used by different Aryan nations, though varying in form, are derived from the same root,—which proves the original unity of this conception. For example, the root *ai* (*div*), "to shine" and its derivatives Dyaus, Deva, and their family, Diti, Aditi, Dione, Pandian, Dionysos, Diovis, Dianus, Diana, Juno, &c. If we add to this the remarkable conformity of the myths and customs in all Aryan religions, if, above all, by comparing them with those of other races, especially of the semites, we find that the leading idea embodied in these Aryan myths and rites is everywhere the same, however different the peculiar character of each religion may be, namely, the close relation between God and man, the real unity between the divine and the human economy. From these facts, we may conclude

that all of them have sprung from one primitive *Old Aryan Religion*.

However, the degree in which the Aryan religions are mutually related is not always the same. None of them came directly from the *old Aryan* religion. They consist of five pairs, each of which must have been first a unity :—(1) the Indo-Persian, (2) the Graeco-Roman, (3) the Letto-slavic, (4) the Norse Teutonic, and (5) the Gaelo-Cymric. The fact that the members of those pairs are more closely allied with one another than with the other members of the family obliges us to assume *five prehistoric Aryan Religions* :—(1) the *OLD EAST-ARYAN*, (2) the *OLD PELASGIC*, (3) the *OLD WINDIC*, (4) the *OLD GERMAN*, and (5) the *OLD CELTIC* Religions, forming so many links between those historical religions and the common parent of all, the primeval *ARYAN* worship.

The *Old East Aryan* religion consisted of (1) old Iranian religion that had prevailed in Persia and Bactria and given rise to modern Parsism, Mazdaism and Mithraism and (2) old Indian religion that had prevailed in India and given rise to modern Hinduism, Buddhism and Jainism. The *Old Pelasgic* religion was the religion of the Italians and Grecians. The *Old Windic* was the religion of Letts, Baltic Slavs, old Russians, Poles, Servians &c. The *old German* was the religion of Teutons (Low and High Germans and Norse and Scandinavians). The *old Celtic* was the religion of the Welsh, Irish and Scotch &c. It may be noted all the last four religions have now been superseded by Christian religions, whereas the Indian Religion (Hinduism &c.) remains unscathed and continues to flourish.

Semitic Family.

Though our knowledge of the Semitic religions, especially as regards those of the pre-Christian Aramaeans, of the pre-Islamic Arabs, and of the old Hebrews, is very little, yet that

very little knowledge tends to prove that they too must have descended from a common source. When we find that the same divinities were worshipped by several North-semitic nations, it might be contended that they were borrowed from one of them, as trade and conquest had brought them from ancient times into close contact with one another. But no such relation existed till the very last centuries of the Assyrian Empire between the northern semites and the various tribes of the Arabian desert. Therefore Gods and religious ideas and customs prevailing alike among the northern and the Southern or Arabic branch of the race may be safely regarded as the primeval property of the whole family. Such are the general name for the godhead, Ilu El, Ilah (in Allah) &c. The Tree worship and stone worship have been pretty general in prehistoric times, and not a few remains of both have survived in all faiths and modern superstitions. Holy mountains too are very frequent among the Semites. Finally all semitic religions without a single exception understand the relation between God and man as one between the Supreme lord and king and his subject and slave. They are eminently theocratic and show a marked tendency to monotheism, which, both in Israel and in Arabia, is the last word of their religious development. The grade of relationship between the different Semitic religions can be fixed only in a general way. The Southern branch of the old Semitic religion—Old Arabic Religion—has led to Mahomedanism or Islam ; and the northern branch—Hebrew Religion—has given rise to Christianity.

(To be continued.)

M. D.

ANIMAL SACRIFICE.

In reply to a letter headed "The Sastras and animal sacrifices" published in the *Standard* of the 12th instant. I wish to offer the following brief explanation which, I trust, will remove the misconception with regard to "animal sacrifices."

In the sacred books of our Religions, figurative phraseology and symbols are freely used. The animal offerings such as man-horses-cows and goats, simply represent the different 'Sadanas' or religious, psychical practices whereby "Gnanam" is attained. The esoteric meaning of these Sadanas has been forgotten and symbol is mistaken for reality.

The chronological order of sacrifices as given in the "Aitariya Brahmana" is as follows :—

"The Gods killed a man for their victims. But from him thus killed the part which was fit for a sacrifice went out and entered a horse. Thence the horse became an animal fit for being sacrificed. The gods then killed the horse, but the part fit for being sacrificed went out of it and entered an ox. The Gods then killed the ox, but the part fit for being sacrificed went out of it and entered a sheep. Thence it entered a goat. The sacrificial part remained for the longest time in the goat, hence it became pre-eminently fit for being sacrificed."

The Sadanas or practices prescribed for attaining gnanam are :—

(1) Sarithai, (2) Kriya, (3) Yoga.

By the 1st two "Sadanas" we restrain the 10 external senses of the visible body and they become dead or inactive. This is killing the man. By the 3rd practice we restrain breath or "Vasi" of which the horse is the symbol, thus rendering the 4 internal organs inactive. Of these 4, mind remains for the longest time and its nature being *leaping*, it is represented by goat or leaper. This is referred to our Thayumanaswami as "துள்ளுமறிய மனஞ்

உலகொடுத்தேன்" which when translated means "I sacrificed my leaping ignorant mind." These internal organs being enfolded in the body they are compared to cattle that we see folded.

In our religious works "Punyam" is defined as acts tending to give pleasure to sentient beings and "Papam" as those tending to give pain to them.

We must therefore lift up the veil of symbolism, if we want to fall on the right track of the esoteric explanations of the animal sacrifices prescribed by the Vedas for the gaining of all."

A religion which advocates "Jivakarunyam" could never have intended the torture which is now being practised.

C. S. SUNDRAM.

[That the ancient Aryans were partaking of animal food and that the system of animal sacrifice is as ancient as the world cannot be doubted. But the movement to give off animal food following an awakening of the higher moral sense began long before the rise of Buddhism and became more pronounced after it. And the system of animal sacrifices also became discredited; about the time of the Upanishads, they called the sacrifice as only a means and not an end in itself and then began to give a new meaning and signification to the whole system of sacrifices. The sacrifice that was required was of the animal (Pasutvam) in man (Pasu), the sacrifice of self, and the agamas took up the idea, and invented forms to suit the new philosophical conception such as are found in our modern temples, with the Balipitam, Yupastumbham and Nandi (freed Pasu); there is a Yagna Sala in every saivite temple, and in the course of a Brahma Utsavam (a substitute for the old soma sacrifice) the yagnas are gone through, take the old mantras and finish with the grand car festival (Tirupurasamhara—the burning up of the three Malas or Pasa). But these old institutions die hard, and we find people here and there performing these sacrifices and it is said that the great appaya Dikshita once cried at the sight of the slaughtered animals, 'Oh Vedas I believed you,' meaning thereby that but for his belief in the Vedas he would not have performed the obnoxious sacrifice. And we are glad to note the explanation of the aitareya passage in the light of Yoga. We may note that 'Vasi' is one of the synonyms of a horse as given in the lexicon—Ed].

MANIKKAVACAGAR AND THE PROBLEM OF TAMIL LITERATURE.

BY PROF. JULIEN VINSON, PARIS.

In the two numbers of the *Malabar Quarterly Review* previous to the last, Mr. K. G. Sesha Aiyar fully discussed the question ; as my name occurs several times in his article, I ask permission to answer him, or better to express here my actual ideas about the matter, shortly as possible. I must declare, first, that I never pretended to be absolutely right and am always ready to confess my errors, when it is proved I mistook, as for example, in the case of Dr. Burnell's famous foot-note

I must be allowed too to say that for long the Tamilians were devoid of what may be called the historical sense ; they have no written history and all their records are thoroughly mingled with folklore, popular tales, religious events and mythic legends. Almost all personal names of old days appear as mere surnames or even nick-names ; so, is it admissible that a child may have been called by his parents, as many great Tamil writers were, *Kakkeipudiniyar* "the sweet crow singer," or *Parimelalagar* "the superior beautiful" one ?

Manikkavacagar (*St. Manikkavacaka* "one whose speeches are precious jewels") is known as a great Tamil Poet, an energetic Saiva devotee, a valiant minister of the Pandiya king Arimardana. Moreover he is said to have overthrown and converted some Buddhist priests who had come from Ceylon to Sidambaram. At what time then did he possibly live and flourish ?

We are able to affirm that it cannot be delayed later than the tenth or eleventh century A. D. The Madras Government Epigraphist, Mr. V. Venkayya, informs us, in his last annual report, that one inscription was lately discovered, in which king Vikramachola, about the year 1135, ordered a provision to be made for the singing of one of Manikkavacagar's hymns *Tiruchchalal*. So, in the beginning of the twelfth century, Manikkavacagar was already a celebrated poet and a venerated holy saint throughout the whole Tamil country. He must then have been dead more than a century before.

Very little is to be got from the works of this renowned saint. And we may perhaps doubt whether he really is the author

of all the poems which are ascribed to him. I was ever of opinion that the *Kalladam*, for example, was composed prior to the *Kovei*; its style and metre appear more archaic, and we find in it many traces of the primitive manners and beliefs of the lower people, frequent allusions to conjurors, sorcerers, soothsayers &c., on the one hand, and of ghosts, goblins, evil spirits, vampires, on the other. Moreover, Tamil works cannot throw much light by themselves on historical problems because many modern writers have mistakenly copied out old authors, according to the rule later formulated by Pavanandi: "On what matters, with what words, in what way, high men—have spoken; so to speak, is the convenience of style."

“எப்டொருனெச்சொலி னெவ்வாறுயந்தோர்
செப்பினரப்படி செப்துதன்மரபே.

But we may believe at best *Tiruvacagam* is Manikkavacagar's work, and we must see at what period of Tamil Literature it is to be brought up. The problem, to be solved, must be examined at three points of view, viz., the literary, the religious and the historical one.

Some learned native scholars have said that the Timilians had attained a high degree of civilisation and possessed a rich literature and a perfect writing system of their own, much before the Christian era, at a time when their country extended over a large space of land southward of Cape Comorin. But these statements have always appeared to me as a mere hypothesis, to which nothing affords the slightest support. No fragment whatever of a word, not a single remains of inscription, not even an original tale or tradition, can be produced in its favour. As regards writing for example, Mr. Burnell admitted that the *Vatteluthu* might have been directly borrowed by the old Dravidians from some semitic traders or travellers; but one cannot doubt now that it originated from the northern Aryan alphabets: the forms for *k*, *c*, *t*, the confusion of long and short *e*, and *o*, and many other particulars prove it unquestionably. It is almost certain that writing was introduced in Southern India in the third century of the Christian era, and we must observe the oldest documents are in the Sanskrit language only. Old grants and inscriptions generally contain two parts, an eulogistic, mythical and historical one in verse and an administrative or official in prose, sometimes in the Prakrit or spoken language. Later, vernaculars (Tamil, Canarese, Telegu) are used in the prose official part; still later, Tamil occurs in the poetical eulogy in the *agava!* metre which is known to be the oldest of all; more recent documents are found to be written

in the Vernacular prose only. Are we not authorised to conclude from this that the writers of these documents were originally strangers who generally became acquainted with local idioms and used them more and more ? It is highly probable that the Aryanisation of South India was peacefully and progressively made. The Aryan immigrants, being principally Brahmans and warriors, settled themselves in towns and formed separate communities there ; it was only by their intercourse with the native, in subsequent days, that they began to learn, use and write original languages and taught the native to write and compose literary works. The first Tamil, Canarese or Telugu writers were evidently Brahmans of northern origin and religion. Not one Tamil, Canarese or Telugu book now in existence is independent of Sanskrit.

Moreover, Tamil literature is nearly related to religious events. When we try to get a general view of it, we become bound to the necessity of acknowledging it must be divided in distinct periods, each of which corresponds to a special religious activity, but we must admit, before all, a preliminary, preparatory period ; then came the time in which Jainas and perhaps Buddhists were flourishing ; then, the Saivites grew up and began to engage in a long and violent struggle with these heretics ; then Saivism became predominant. In later times we see Vaishnavas interfering, in the same epoch as so many Tamil Puranas were composed embodying many old local primitive deities, uses, superstitions and legends. The last period,—the modern one, can be considered as beginning with the arrival of the European settlers, about the end of the fifteenth century.

Now, let us turn to *Tiruvacagam* and other works of Manikkavacagar. They were evidently written in the militant period of Tamil Literature, viz, in the third one. But writing having been introduced in the Dravida about the third century, it cannot have become current and be applied to the Vernacular languages before the fourth ; and the preliminary period, the *Jaina* period, which followed certainly lasted something on two or three centuries. So that, Manikkavacagar cannot have lived and written earlier than the seventh or eighth century.

Historically, Manikkavacagar was a contemporary of king Varagunapandya, whose name is quoted in his works ; and this king is probably the same named prince who, as we know, ascended the throne in the year 862-863. Moreover, in the legends of his life, our great saint is said to have been the prime minister of Ari-

marddana Pandya. Who this is we cannot decide, as he has not been yet identified. But he appears as the 61st or 63rd in the list of the 74 monarchs who reigned in Madura before the overthrowing of their power by the Chola. This important event took place under the reign of Rajendra Chola, towards the middle of the eleventh century ; and if we assign as usual, 20 years to each of the 10 or 12 kings who reigned between Arimarddana and Kun Pandya, the last independent sovereign, we find Manikkavacagar must have lived at the beginning of the ninth century.

My conclusion will be then that Manikkavacagar's age is very probably the just said ninth century (800—900) of the Christian era.

INDIA'S INFLUENCE UPON JAPAN IN THE PAST.

There is no doubt that the present national awakening in India is due in a large measure to the influence which the wonderful history of Japan has exercised over the mind and imagination of the educated classes in this country. Young India has set up Japan as its model, and the desire is growing more and more among the people to cultivate acquaintance with the laws and institutions, the customs and tradition of the most wonderful of the Eastern nations of the present day. To most people, however, it does not at once occur, that the history of Japan is but a fragment of Indian history—that Japan is only giving us back to-day what she has received from us in the past. We are indebted to Mr. J. N. Farquhar, M.A., for an informing lecture which he delivered on this subject at Bangalore, a short time back, and which is reproduced in the April number of the *Hindustan Review*. Mr. Farquhar is well-known in Calcutta for his evangelistic labours in connection with the Theistic Mission. He went to Japan last April to take part in the All-World Christian Students' Conference which was held in that country, and while there he was fortunate enough to come in contact with many Buddhist and Shinto priests, from whom he acquired a great deal of most valuable information at first hand.

The first thing which appears to have struck Mr. Farquhar is the vast creative influence which India, through Buddhism, exerted on Japan in the early centuries. The student of history need not be told that Buddhism was introduced into China by the Mission-

aries whom the Buddhist kings of this country sent there in the first century B. C. China had been a civilised country for many centuries, and when Buddhism went there, the Chinese were already an old and powerful nation. The story of Japan is different. When Buddhism was introduced in Japan in the sixth century after Christ, the Japanese were a barbarous people, with no system of writing, no literature, little agriculture, less industry, no art, and only a very rudimentary form of government. Mr. Farquhar says that it was Buddhism that started Japan on the path of civilisation, and that without it, the progress of that country would have been very slow indeed. Very few Indians went to Japan in those days, and very few Japanese came to India. "Yet," says Mr. Farquhar, "though there was scarcely any direct contact, the forces set in motion were so powerful and of such immeasurable importance that no intelligent man can visit Japan to-day without meeting evidence of the sway of the Indian intellect at many points." The writer found many Buddhist images in Japan which are extremely Hindu in appearance. He says that a considerable number of the gods of Hinduism have found their way to Japan, and that in some temples he actually saw the figures of *Indra* and *Brahma*. *Yama* or the Death-god of the Hindus is also a common god in Japan. The Tantric movement as also the doctrines of Pantheism and Avatars also appear to have considerably influenced Japanese life. Shintoism is an adaptation of the doctrine of Avatars. Architecture and sculpture were introduced into Japan in the same way as Buddhism. The temples and images, all show the characteristics of Indian art and thought; and indeed, says Mr. Farquhar, "no one who knows India can walk through Japan to-day without being strikingly impressed with the many Indian features which still remain visible after so many centuries." It is an extraordinary fact that in every Buddhist temple in Japan, the ritual is still chanted in the Sanscrit language. The religious books are written in the Sanscrit language, but in Chinese characters. During the last fifty years, a number of ancient Sanscrit manuscripts as also Sanscrit inscriptions have been found in the country; and this fact certainly goes to show that Sanscrit was widely studied in Japan in the ancient times. The Japanese owe the introduction of Buddhism, as well as of the various forms of culture attending it, to the Chinese, who in their turn received these gifts from India direct. The Chinese founded schools all over the country, taught the people to cultivate their fields better, and cut out roads and built bridges all along the coast. But the inspiration for this great civilising work came from India through Buddhism.

It is not Japan alone that owes her civilisation to India. Mr. Farquhar truly observes that what India did for Japan, she did also in varying measure for China, Mongolia, Thibet, Annam, Siam, Java, and Burma, not to mention Ceylon. "All the peoples of the East," he adds, "learned from Hindustan, all were proud to acknowledge her supremacy and to drink from her flowing fountain. For a thousand years, counting from Asoka, India continued to give out of the riches of her storehouse to the nations of the East; but after 750 after Christ, this spontaneity gradually ceased. But though India no longer continued to give forth as before, yet the influence of Buddhism in the East was neither short-lived nor superficial. It moulded the life and character of these peoples to an extraordinary degree; and the results have lasted down into our own days." Having regard to the great part which Buddhism has played in the evolution of civilisation, if not for its own unsurpassable merits as a religion of love and service for humanity, it behoves every intelligent man in these days to make the Buddhist religion the subject of devout study. The educated Indian should take pride in the fact that the religion which has done the greatest service to the nations of the East, and has also been a civilising factor in the Western world, belongs to the country in which he was born. It is a curious irony of fate that India, the teacher, should now have to learn the rudiments of nation-building from her pupils. We are now sending our young men to Japan to learn arts and industries, but time was when India was the teacher of arts and industries to the whole world. Truly does Mr. Farquhar ask:—"Can any Indian realise the meaning of these great facts without the deepest emotion?"—*Indian Mirror*.

BOOK REVIEWS.

A Tamil Translation of "*the Clerk's Tale or the Tale of Griselde—the chaste*" with the life of Chaucer by Mr. M. S. Natesa Iyer, B.A., and published by Messrs. G. A. Natesan and Co., Madras. The first part of the book contains the Life of the poet Geoffrey Chaucer; and the second part the Tale of Griseld the chaste. It is written in easy Tamil prose and the style is also elegant. The author would, it is hoped, do more works of this sort.

Our land does not lack behind for such noble daughters as Griseld and there were a number of such chaste women in our land—namely Savitri, Maitrayi, Nalayani and many others.

The Price of the book is only As. 4 and can be had from M. S. D. Raju, 2-32, Swami Pillai Street Choolai, Madras, N. C.

"Churches and Modern Thought" by Philip Virian, published by Watts and Co., London.

This book is of the deepest possible interest to every Hindu, as it indicates how Christianity is being viewed in Christian Europe itself by the thinking minds of that continent, and it gives a much needed corrective to the boast of Christian Missionaries and preachers. The book is written from a thoroughly agnostic point of view but the arguments used are not against the existence of God or His Power but are directed against the special dogmas of the organised church. The special mischief consists in the church construing every Bible passage too literally divorcing the spirit from the letter, and truth from a metaphor or a symbol. We may say that the Christian Church has not yet evolved a true and complete philosophy of religion, and unless and until it is done, many of the Bible passages and incidents cannot be adequately explained. Many Christian Missionaries have acknowledged, there are considerable points of similarity between the Christian Religion and Siddhanta, but the former wants the foundation of rock on which Siddhanta is built. The writer urges strongly for rationalism and hopes that the guiding spirit in human affairs should be, and one day will be, a scientific humanitarianism working on Rational principles for the peace and happiness of all mankind; but we don't believe ourselves in Rationalism divorced from true Religion and a belief in a future existence. Jainism and Buddhism were forerunners of this Scientific Rationalism, and we have quoted the opinions of eminent Scholars as to how great a failure these have been. True Rationalism, acknowledging its human limitation combined with True Religion will alone effect the Salvation of mankind which every one has at heart. But the process is a long and tedious one, depending on the slow intellectual, moral, and spiritual evolution of the masses, and till the churches and states and the people combine one and all in their power to free the masses of all ignorance by imparting the freest and highest education, nothing can be accomplished. We recommend the book strongly to our readers, and we are sure they will profit by it.

Jivakachinthamani. Edited by Maha Mahopadhyaya V Swami nātha Iyer Avergal. Second Edition.

The first was published in 1887, and since then very many fresh manuscripts had been procured, and our editor had accumulated considerable materials in his further researches in ancient Tamil, and this edition contains all the corrections and improvements rendered possible thereby. And the introductions and notes are highly valuable, and the immense labour and care bestowed on the

work redounds greatly to the glory of our revered Maha Mahopadhyaya. And we hope every Tamil knowing-gentleman will try to procure a copy of this priceless work.

BOOKS RECEIVED

1. Mistletoe and Olive.
2. Miss Education and her Children by Mary E. Booles, from C. W. Daniel, Publishers London, E. C.
3. The Hindu Aryan Theory on Evolution and Involution by Mr. T. C. Rajam Iyengar and published by Messrs. Fank and Wagnalls Company, New York.

NOTES AND COMMENTS

Srinath Kasivasi Senthinathier has brought out the second part of his valuable translation. The present part brings it down to the end of II iii 29 and we hope he will be able to complete it in the 3rd part.

The translator points out in a foot-note under I. iv 27 that the word 'Parinama' does not occur in the principal upanishads but is used by the Sutrakara in this Sutra. To distinguish it from the ordinary usage of the word implying change, the Bashiakara calls it 'apurva Parinama.' And the word used in the illustrative text from Taittiriya (2. 6.) is *abharath*, which means only *becoming* or ஆனார் or ஆயினார், as used in the Devara Hymns "வானாயினான் உடனாயினான்" "He becomes the Prana, the life, the body, and the world." இருதிகளாய்ந்தயானே "He becomes the earth and fire" &c. And the Bashiakara points out that the universe of *chetana* and *Achetana* which is *ananya* from God is concealed in Him in *advaita* relation, when there was neither night nor day nor sat and Asat, and these form as it were his body and himself the soul, as neither hair nor nails can spring out of the soul nor out of the body by itself but only from the body—soul, so too, the whole universe when becoming manifest starts out of God-universe, and not from God or the universe concealed in Him, separately and hence God is considered as *upadana karana* also and called Purusha.

We are glad to state that the Saiva Siddhanta Sabha Building was opened formally on the 12th June. The *grahapravesam* ceremony was performed on this day and on the following two days there were lectures and feeding of the poor &c. The site was purchased for the building by Sriman Avadaiappa Pillai of Pichandar Covil and the steel girders and stones were supplied by Sriman Ramasami Chettiar of Jambun.

Opening of the Saiva Siddhanta Sabha Hall—Rockfort Trichinopoly.

kesvaram Tirupani, and all the doors and windows &c were supplied by Sriman Nallasami Pillai, and the thanks of the Sabha and the public is due to these gentlemen and other donors for their generous help. Now that the Sabha has a stately home of its own, we hope the Sunday classes and meetings will be held regularly and we pray to Parameshwara that He will prosper the Sabha.

We have noticed before what useful work this society is doing. Its sixth annual meeting was held on the 18th July, and its report shows what steady work it is doing. There are 130 members on its rolls. Sriman J. M. Nallasami has been an honorary member for some years past and Srimath A. Mahadeva Sastriar B.A., of Mysore was elected Honorary member during the current year. Thirty-six weekly meetings were held during the year, and several largely attended public lectures were given by Swami Dayaram and Sri Sivagnana Desikar. The weekly meetings were devoted to lectures and to the study of the upanishads and Tiruvadavurar puranam and the committee notes with pleasure "that the special class for the study of the Siddhantha Sastras under the able guidance of Vice-President Mudaliar R. C. Kailasa Pillai can justly be pronounced a success. The members attending take deep interest in the studies devoting considerable time and labour. The class is attended regularly and punctually. The earnestness of the members attending the class was such that the class which used to be held once a week on Thursdays has come to be held twice a week, viz., on Thursdays and Sundays. There can be no doubt that the class has made great progress in the knowledge of the Saiva Siddhanta Sastras which are as it ought to be, the special pride of the 'Tamilians.' Sivagnanabotham is being studied with great care and attention. Swami Vivekananda's birthday anniversary was celebrated on the 18th March, the items on the programme being Readings, Recitation, singing of Devara Hymns, and a lecture on the Swami's life. The well stocked library is being made good use of and it is being improved still further. On the whole, we have to congratulate the society on the very valuable and systematic work it has been carrying out year after year.

We are glad to note that the Matalaya is almost completed and it is proposed to carry out the Kumbhabhishekam on the 19th avani of this year corresponding to the 3rd September and an appeal has been issued by the Secretary for funds for meeting the Kumbhabhishekam expenses which we hope the public will gladly respond to.

Sri Thaynmanaswami
Tirumatalaya Kumbhabhi-
shegam.

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The book will be mailed the day order is received—send now. Address, the Austin publishing Company, Rochester, N Y., U.S.A.

Two substances becoming one by absolute identity is another kind of *Tadanmiyam*. The former kind is barely called *Tadanmiyam* and the latter kind is more specially distinguished by the name of '*advaita*.' And the significance of the word is to point out the non-difference, following the 'அன்மைப்பொருள்' and the texts of St. Meikandan and St. Umapathi declare respectively. "அத்துவிதமென்றசொல்லே அந்நியநாத்தியை உணர்த்துமாயிட்டு," "The word *advaita* means *ananyatva*" "பிரிவுரு மத்துவிதமாகும் சிறப்பினதாய்," "The glorious doctrine of *advaita* postulating inseparability."

Sivagnana Yogi notes other kinds of relationship from which he distinguishes the '*advaita*,' such as '*aikkam*' ஐக்கம், (union, as of river water and Ocean water, of the ether in the pot and the ether in air, the substance is one only); *Samaraya*, (Union as in sun and light) *Saiyogam*, (union as of different fingers in one hand); *Sorupam*, (resemblance in some particular); and '*anirvachanam*' (Relation which cannot be described).

In distinguishing *advaita* therefore from an *abhetha* relationship like, '*aikkam*,' and a *Bethabetha* relationship like *Tadanmiya* and *Samaraya*, and a *bhetha* relationship like *Saiyogam*, he points out that in *Advaita*, we may notice all these different aspects of difference and non-difference, and hence it is that our sages in describing these particular aspects illustrate them by such examples அலைகடலிற் சென்றடங்கும் துபேஷ், as the river merging in the sea," "வாசத்தில் வாழும் மனத்தில் மனமு ளோல், as ether in ether, and smell in smell," பண்ணைபுமே ரையும் மேல் பழமதுவு மெண்ணும் சுவையும்போல் as sound and tune, fruit and sweetness நீரு மிரதமும் போலாங்காண் அரனாரூன் as water and sweetness is the grace of God." இரும்பைக் காந்தம் வலித்தாற் போலியைத்து, as the magnet attracting the iron" and our Yogi warns us not to mistake such similes whenever they are used. And the only simile by far which exactly describes '*advaita*,' is the simile of "eye and soul, ஆன்மபோதமும் கண்ணொளியும், as found in the texts.

“காணும் கண்ணுக்கு காட்டு முளம் போற்
காண வுணத்தைக் கண்டு காட்டலின்.

(Sivagnanabotham Sutra XI).

காட்டக் கண்டிடும் தன்மையுடைய கண்ணுக்
கேயுமுயிர் காட்டிக் கண்டிடு மாபோல
வீசனுயிர்க்குக்காட்டிக் கண்டிடுவன்.

(Sivagnana Siddhiar XI. 1)

“அறி வொளிபோற் பிறிவரு மத்துவிதமாகும்”

(Sivaprakasam Sutra, 7).

This *advaita* is also described as *Suddadvaita*, to distinguish it for Kevala *advaita*, Vishishtadvaita etc., and the epithet *Suddha* simply means *unqualified* by such terms as ‘Kevala’ etc. And that is the purport of the Srutis, he quotes the following texts.

“திலத்தின் கண்ணே தயிவம்போல் முதல்வன் எல்லாபெருளினும்
அகமும் புறமுமாய் விரவிநிற்பன்.” “As oil in Sesamum seed, the Lord is present in all things, inside and outside.”

“ஆன்மா எதனை எதனைப் பற்றினான் அதன் அதன்வண்ணமே தன்
வண்ணமாக் கொண்டு அது அதுவாய் நிற்பன்.” “Whatever is the soul united to, it becomes that assuming the nature of that as its own.”

“நீரு மெண்ணையும்போல ஒன்றற்கொன்று தூல குக்குமங்களா மியல்
புடைமையின் அதுபற்றி வியாப்பியமும் வியாபகமுமாய் நிற்பனவாம்.”
“As like water and oil, one is gross and one subtle, they stand in union Vyapaka (container) and as Vyappiam (contained).”

The first text is in Svetasvatara upanishad and we could not identify the other texts though we have quoted similar texts in our article on ‘Advaita’ to appear in the “New Reformer.”

This *advaita* union of the soul on the one hand with mala, is said to be its artificial or செயற்கை relation, and its union in God on the other hand is said to be its natural or இயற்கை relation.

Sivagnana Yogi next discusses questions relating to the *anubhava* of the soul in God, and he begins with quoting the text that "Sivanubhava is Svanubhava." And he meets the first objection raised, to the effect that if the soul has such experience, such will be material, by saying that as the knowledge of God is itself not to be compared to our ordinary human knowledge, and as it is only derived by thought without thought, so this anubhava is also derived similarly by 'சுட்டிற்ந்து நின்றனுபவித்தல்.' And we have shown in our notes to Sutra XI (Sivaghanabotham English Translation) how this Sivanubhavam is Svanubhavam and though the soul it is that enjoys, its being not conscious of such enjoyment is what saves it from the experience introducing any duality.

Our Yogi further shows that this Sivanubhava is blissful, and is therefore called *Anandam* and *Parama-sukam*, and the word *Ananda* is derived from *Nandam* (Cf nandi) with the addition of the upasargam 'A' and this is derived by the knowledge of soul of the Blissful and Perfect Glory of the Lord covering and clothing it on all sides, and soaking through and through its inmost nature.

In answer to *Sivasamavadis*, he points out that the word does not mean the equality of the two Padarthas as soul and God, in as much as God is incomparable, having neither equal nor superior and that there can be no such substance which can be said to cover God, in the same way no darkness can cover the sun, and the real significance of the word is that in our Sadana, we must so prepare ourselves by purification that the whole light of God can cover and clothe us fully leaving no facet uncovered, just as a crystal should be covered fully by the ruby light.

If any chink or facet was left out, it will reflect something other than God and enter into *Bhundam*. This full clothing in the Glory of God is becoming Siva Samam, or equal to God.

This will close the discussion on *advaita* and before we do so, we will refer our readers to the opinion of a great Sanscrit

scholar, who though a follower of Sri Sankara perceives the absurd lengths to which that philosophy has been drawn, and defines *advaita* exactly like the Siddhantis as meaning *ananyatva* (inseparability) and not *eka* or *abhinna* or *abheda* and we make therefore no apology for quoting his opinion at length. Says Manilal N. Drivedi in his "Monism or Advaitism."

"Thus all is reducible, according to the Advaitavada, into one primordial substance which, for the present, we may continue to call *Prakriti*. The next step, the most difficult one, is to assert that *Prakriti* and *Purusha* are one and the same thing—*dead matter*, as such, is nowhere to be found, nor is 'mind' (*purusha*) ever to be seen without it. In other words, mind without matter and matter without mind, (thought without being and vice versa) is a logical as well as natural absurdity and all *dwaita*—duality—is an entire misconception. There is no *dwaita*—duality. We are to mark the carefulness with which the expression is chosen. All is A-Dwaita, not all is Eka (one i.e., duality is denied, but the convertibility of matter and mind, is not asserted. * Herein will appear a sharp line of distinction between *Monism* and *Advaitism*. But this distinction will appear on careful consideration, to be more imaginary than real: for, where Advaitism maintains the *inseparability* of mind and matter, Monism maintains the possibility of deriving the former from the potentialities of the latter. Either way, nothing more nor less is asserted, nor indeed, can be asserted, than the *inseparability of mind and matter*. This view of the Advaita naturally leads to the question. What is the nature of the two terms of this unity? The *Advaita-Vada* does not recognise the distinction of mind and matter to consist in the phenomena of force or energy, nor even in the manifestation of the "mysterious vital force"; for these it agrees with monism in regarding as sufficiently explicable from the potentiality of matter. To be brief, force or vital force is the *Prana* of *Advaitism*—a kind of *vayu*, sensation, volition, and reason, the functions of mind, are in

See the Brahmasutras Book II. "I where both are said to be *ananya* inseparable) but not *Abhinna* (one) see also the Bhamati.

a sense deducible from matter. But, the very elementary notion which is the counterpart of matter, is *knowing*—gnana. It being so, we must finally dismiss the word mind which we have hitherto used for convenience and clearness, as it is incapable of conveying to us the idea of the antithesis of *knowing* and *not knowing*, implied by the terms mind and matter in Advaitism. Mind, as understood by *Advaitism*, is not the ultimate and simple result of our analysis of nature ; but it is an intermediate complex phenomenon or organic development. *Advaitism* defines the ultimate and simple factor of all our knowledge as *that which while cognising phenomena remains itself unaltered and unaffected*.* The eye which does not change with changing phenomena it perceives, may be the ultimate fact of our intellectual perceptions ; but as its conditions—shortness, blindness, dimness etc.—are cognised by the mind which, for the time, remains unchanged, the mind may, in all probability, be this fact. But the mind i. e. volition, reason, feeling etc., is cognised, in its turn, by a something which is not cognised by anything else, for it is unique and unchanging. This something, then, is the ultimate, unique, self-cognisant and constant fact of all our perceptions, the fact which underlies all nature, in and through which everything is. There is no ignoring it, for in the very act we admit it. It is the very essence (*esse* Being) of Nature. It is unconditioned, and therefore indescribable ; it is unique and constant, therefore eternal. In its uniqueness there is no diversity' and therefore no evil as such, it being the result of duality ! the pure *esse* is all bliss, all love, the *unity* that knows no limit (*parichheda*) either *qualitative* or *quantitative*. It is *it* neither *he* nor *she*. Of it is all *Being* (*sat*), all thought (*chit*), all joy (*ananda*). These three words *sat*, *chit*, *ananda* are an approximate expression of the Inexpressible, Ineffable Reality—Thought-Being. Thus we see that we must not call it mind, nor even soul for soul implies individuality—limit (*parichheda*) which the unlimited and unconditioned knows not. Let us then call it by its proper Sanskrit name, *chit*. Thought as contradistinguished from matter, the indescribable Being. We shall shortly have to replace

* *Bhāṭṭaranyaka*.

the word matter also, by an equally significant *Sanskrita* correlative of *chit*. What is matter? What is *prakriti*? The question is already answered when we say that it is never independent of *chit*. We can never conceive of matter but *in* and *through* *chit*, and can therefore never say *what it is*. *Ignoramus* is the only way out of the difficulty. And yet do we say that it *does not exist*? Again *Ignoramus*. Matter *exists*, but not as an ultimate and simple invariable fact of our perceptions like *chit*, for it takes on itself in any changes of name and form. Though the limited character of our subjective nature denies to us real knowledge of matter *per se*, we cannot rid ourselves of all idea of its objectivity. It is neither *existent* nor non-existent, that is, it does not exist in the same sense as the horns of a hare. It is neither *esse*, nor *n-esse*; neither *sat* nor *asat*—it is Indescribable. We are only cognisant of the various *shapes* it passes through, but of its nature as matter we know absolutely nothing. We know that it is, we do not know that it is not, we *must* call it indescribable. And why is it so? It is, and it must be so from the very necessities of our nature—from *chit* being never apart from matter, and matter being never separate from *chit*. Thought and Being are always inseparable; subject and object are always one. All our knowledge, in fact consist of *chit* and forms of matter. The former constant and eternal, the latter changing and non-eternal; both always inseparable, whence the text “this universe is a compound of Truth and untruth, Real and unreal.”* We have in this short analysis tried to examine the nature of *chit* as well as matter, and have arrived at the following results. Of *chit* we have seen that it is unconditioned; unique, eternal and therefore free from evil. Of matter, which is a complex phenomenon, we have determined that:—

- (I) It is a thing of which we know nothing;
- (II) It is indescribable;
- (III) It passes into many *shapes* which alone are cognisable and form, besides *chit*, the circle of the knowable, which comprises all our sciences.

* *Bṛhadāraṇyaka*

And lastly, as to the relation of *chit* and matter we have seen that *chit* and *matter* are not separable, thought and being are one, and the universe consists, therefore of the real and the unreal mixed together.

In its three aspects, *prakṛti* has three different names (I) *Agnana*, (II) *Anirvachaniya*, (III) *Maya*. The first name, *A* (not *gnana* (knowing), may naturally lead one to believe that it is the negation of *gnana*; i. e., mere blank, ignorance: but as the foregoing explanation must have clearly shown, it is not the negation of anything, but a *positive entity* of which we know nothing, and it is therefore called *agnana*, for want of a better word. Though *Agnana* is opposed to *gnana* which is *chit*, it is not destruction of the latter, for it is not a negation, but a positive substance which exists in and of *chit*. The second name *Anirvachaniya* (indescribable), though plain enough, has also caused equal confusion. We have seen that *prakṛti* is neither existence (*sat*), nor non-existence (*asat*); and is therefore indescribable. This is twisted in a manner to make this state appear as absurd as possible by saying that it is equal to the assumption of a positive middle between *sat* and *asat*, which cannot logically follow. The third name *Maya* is like *Agnana* and *Anirvachaniya*, a bone of contention among the various scholastic philosophers of India, and has given rise to such cob-webs of impenetrable metaphysics that those who do not care to look deeper are easily led to regard the whole philosophy as mere nonsense. *Maya* means illusion; *prakṛti* is an illusion no doubt, but not an illusion in the sense of having no basis to stand upon. This basis cannot be *chit* which is never variable; but it is

itself—the indescribable, as we shall just see. Inasmuch as it passes into *many shapes* without allowing us to penetrate the veil that covers it, it is nothing more nor less than an illusion ; but that it must *exist* is a necessity of thought, and its existence in *some form* cannot be an illusion. The subtleties of scholastic metaphysics suggest that it is an illusion out and out, *chit* being sufficient to send forth these illusions from within itself. Nothing can, however, be further from the truth which this philosophy teaches. In the first place *chit* is formless, constant, unique. How in the world can this pass into any shapes ? We may be, and are, conscious of the illusion, in and through it of course ; but the source of the illusion is not to be sought out of itself but *within* itself. Hence Maya does not mean illusion out and out, but illusion so far as the many *names* and *forms* of *prakṛti* are concerned.* But though there is thus a substratum for this illusion, *apart from chit*, it does not subvert the theory of the *Advaita*, for in the very beginning of our explanation we have shown that *Advaita* does not mean the existence of a *single substance*, nor even the unity of the matter and mind, but their inseparability. *Advaita* means, *non-dvaita*, *non-duality*, Thought and being are inseparable, not one. This idea is expressed by the word *Brahma* (something large enough, unlimited), a name common, as it must be, to *chit* as well as *prakṛti*, for both are inseparable. The universe is *Brahma*, so then, *prakṛti* is *Agnana*, *Anirvachaniya*, *Maya*

* See especially a brief verse (20) in the *Dṛgdrśya viveka* of *Bharatīrtha* appended to my *Rājayoga*.

§ The two aspects of *Prakṛti-Agnana* and *Maya* are sometimes called its two *Saktis* (powers); viz., *Avarana*, that which covers, conceals its *real nature*; and *Viksepa* that which makes it throw out of itself many *forms* the covert and overt actions of matter, as we shall call them.

If any portion of this long story becomes false or is held as so many allegories as a simple Æsop's fable intended to inculcate some moral, down down goes the truth of dogmatic Christianity—Christ's advent in the world depends upon Adam's Sin and Adam's Sin depends upon Satan's temptation and for the existence of Satan himself we must subscribe to the belief in the fierce war that is said to have disturbed the peace of the abode of God. There is no use of questioning the devout Christian whether heaven, which is supposed to be a region of everlasting peace and Love, can ever be a region of tumult and turmoil, hatred and brawl. Mind that if the story of this fallen angel was not held as a true and historic event but as a mere allegory, the continuation of that story which alludes to the Christ incident also becomes a myth. A Campbell may question the validity of the Atonement, that is sought to be made out of the death of an obscure individual, (granting the story to be true and the incident to have occurred). The doctrine as popularly held is not only not true but it ought not to be true. It is a serious hindrance to spiritual religion. And why should it be regarded as, in any real sense, a substitute for what is due from us or any equivalent for what we should otherwise have to bear." Yes. A spiritual religion i.e., a religion based upon broad spiritual principles, instead of upon persons or events that might or might not have been true, must consider it. As the Veda says "Mruthyumeva Asmath Apanudathi—Udvayam Thamasa param ithyaka—Pamnavai Thamasa pamnamam eva Asmath Apahanthi Aganma-Jyothi ruththamam." Here the Thamasa or Mrithyu is ignorance, the cause of Sin, which ignorance is the taint of the soul. The old Rishis of the Vedas in this Mantra prayed for deliverance from ignorance and when they prayed to the Light in the words "Udvayam Thamasa param" and Aganma Jyothiruththamam" they referred to the Light of God which illumines all Souls. Yatha Vai Manushya Evam Devah Agre Asan, The Akamayantha-Arthimpapmanam Mruthyam Apahathya Daivina Samsadam Gachehema." Just as men the Devas too were in existence. They thought "Let us all reach the Divine presence by destroying the ignorance." The Veda thus offers principles instead of stories. The theory of Avidya is universal. Its sphere extends over all souls, men, lower animals, angels and devils. No extra man and extra devil are deemed necessary factors for shaping the destiny of mortals. No corner of the world is selected for enacting the drama of universal existence. And yet we find a learned christian divine preferring a faith which has the absurdity to interpret universal facts by special Hebrew legends, and what strikes us most is the tenacity with which he clings to his crude and unscientific faith in preference to a system which, for pure logicity and close reasoning, stands unrivalled. I allude to the observations of the Reverend Mr. F. Goodwill on the Siddhanta philosophy especially on the Theory of Avara as is propounded therein. The learned doctor says that this system fails to go to the root of sin. If that were so, what purpose does it then serve? He says that "this position which makes evil natural to the soul is taken to avoid attributing the origin of evil, which evidently is in the world, to the all-gracious God," and continues to say that after all "the problem of evil is not solved in this system. And how does he solve the problem? We will see. The Reverend gentleman renders Avara as Original impurity. We do not see any objection to it and indeed our own writers have profusely used it in this sense, though strictly speaking the sense of the word may be better brought out if rendered as the 'darkness or ignorance which blinds the spiritual vision of the soul.' The learned divine lays much stress upon the distinction between original impurity" of the Siddhanta School and the "original sin" of the dogmatic Christianity. We are at one with him in this respect. What is the Siddhanta's "Original impurity"? It is the prior STATE of the soul, as he himself explains. And what is "Sin" (according, of course, to dogmatic Christianity)? It is transgression against the holy law of a holy God" as the learned doctor explains. Thus it is an "ACT" (we will also include thought). What is the fun of comparing the condition or state of the soul with its act? Can there be comparison between a and its rolling, between a horse and its neighing? If our friend had made

parison of the Siddhanti's doctrine of karma with the Christian's "Sin"—that will be something. "Kriya karma ithi Gneyam" Action or Act is called karma. "Sin" being transgression of God's law is an act and karma, whether prarabda, or san-chita or Agami, is also an act—both being "acts" there will be some sense in comparing the idea underlying the Hindu's "Act" with that of the Christian's Act. So long as Anava is not an act, there is no use tacking "Sin," an act, with it and making an unprofitable comparison. And the introduction therefore of the Pauchamahapathakas, all acts, under the head of Anava to bring out, as he says, the shallow sense in which the words "impurity and evil" are used, argues want of clear perception on the part of our learned christian divine.

Now as to the nature of Sin and Anava, Sin, as we already pointed out, is an act and we do not say that the transgression of God's law is not Sin and that offending man alone is Sin. There are sins against God and as well as against man. The word "Sin" is not only used in the restricted sense of offence against God but also in the other broad sense of offence against mankind. We see it indiscriminately used in the Bible in the new and old testaments—("Then Abimelech called Abraham and said unto him what hast thou done unto us? What have I offended thee that thou hast brought on me and on my kingdom a great Sin? And Jacob said unto Laban And what is my trespass? What is my Sin that thou hast so hotly pursued after me?" "If any man sees his brother Sin, a Sin which is not unto death All unrighteousness is Sin"). So also the words Papa, Pathaka, etc., in Sanskrit are used indiscriminately. But whatever may be the sense in which the word Sin is used, we see clearly that it is an act. There is no denying the fact that Sin is an act whether committed against God or man or lower animals. But what is an act? An act is but a desire to do something. The act is preceded by desire. An act is done by the soul with the aid of Gnanendriyas and Karmendriyas and Anthakaranas—the ten senses and the mind, i.e., as we would say with the aid of Sthoola sarira. Desire is a mental function, i.e., as we would say that the soul desires or thinks with the aid of mind or the Sookshma Sarira. As thought is prior to act, so the soul's connection with Sookshma Sarira is prior to its connection with the Sthoola-Sarira. Well, is not this condition of the Souls in the Sookshma-Sarira preceded by anything prior? Or we will put our question thus: A man does an act. He also thinks. But is there no condition when he may be said to be neither thinking nor acting? yes—we may cite "sleep" as a concrete example. We will state the three states thus. When we come inwards from outwards, we recede from the waking (or active) state to the dreaming (or thinking or musing) state. We do not stop there. We still recede from the dreaming (musing) state to sleeping (or dormant) state. In the first, active state we act, in the 2nd state we muse or think, and what do we do in the 3rd state? we are doing neither. Extending this same principle to the 3 broad states of man's consciousness, we see that man, when in the Sthoola-body knows himself (roughly) and the outside world, when in the Sookshma body, he knows not the outside world but knows himself, not too well, and when in the karana sarira he is neither conscious of himself nor of the world. What is karana sarira? It is nothing but his own ignorance which we call by the terms Avidya or Anava. It is only when in karana sarira, the soul is said to be beside himself (Swapna or obtaining of one's own condition as it is called) I need not say that this is within the experience of all, Christian or Mahomedan, Buddhist or Hindu, Brahmin or Pariah, Male or female, king or slave. Soul is not eye or ear or hands or feet. These are but equipments for it. Similarly soul is not breath, mind, etc. They are also accretions. So also soul is not ignorance or Avidya. When in Avidya or Thamas it knew not itself, when in Anthakarana or mind it desired and when in the gross body it accomplished an act. Of the three states, the waking or active state is called state of Satva or strength, the dreamy or desiring state the rajasa state, the sleeping or dormant state is Thamas or dark state. The words Satva, Rajas and Thamas are not simple categories; they are not simple dogmas. As many other names they themselves explain the universality of fact.

sought to be thought by these words. Satva simply means strength, Rajas desire and Thamas darkness or ignorance.

A reference to the 14th Chapter of the Bhagavad Gita will convince one of the truth of the above statements. It is said there "Prakasameha Pravrutthincha Mohamevacha Pandava" Illumination, propensity and torpor are the characteristics of Satva, Rajas and Thamas. "Satvam nirmalathvath prakasakam" Satva being void of malas is illuminating. "Rajo Ragathmakam Viddhi Thirishna Sanga Samuthbhavam." Rajas is desire formed, born of desire and attachment.

"Thamas Ajuanajani Viddhi Mohanam Sarva Dehinam" Know Thamas as born of ignorance which confuses all embodied beings. "Satvam Sukhe Sanjayathi Raja karmani Bharata Gnanam Avruthya thu Thama pramade sanjayathi" Satva, engenders happiness, (on account of its help in knowing things), Rajas, karma (action on account of desires), and Thamas carelessness (on account of stupifaction).

Of these, Thamas is nearest to the soul, Rajas is a little further off and Satva is further still. Of the 3 states sushupthi is nearer, Svapna is a little off and Jagra is still further off. First a man is in ignorance, then desire is created and then he accomplishes. Before going to School a boy is ignorant, when in School he learns and when he leaves School he is stocked with some knowledge. First a man is a child when its powers lie dormant. Then he is a youth full of desires and impetuosities and then a man full of knowledge and experience. So in all creation the dormant state is primary. This is true in the case of all animate beings, in the birds of the air, in the beasts of the field and in the fishes of the water.

The Christian on the other hand says that man or Adam was created a free agent with vision and power to choose either good or bad and that Adam, as a free agent, chose evil instead of good, and thereby committed Sin. This is but a desire to interpret universal facts by special Hebrew legends. He has utterly failed to establish the truth of his statement. He chose a legend and that legend alone must lend its help to him. The whole Nature revolts against this. Has anybody seen any one born with long flowing beards and with the ripe experience of a padre of 63 years full of wisdom and full of compassion for the heathens. Man should be born then not as a child but as a man of ripe experience. Perhaps the curse of Jehovah to Eve "in sorrow shalt thou bring forth children" has something to do in the case of man being born a child. But what about the young ones of the birds of the air, of the beasts of the field and of the fishes of the water.

All wise men say that the universe is the work of God and between the work of God and his book there are no contradictions. Not only man but even a minutest vermin has begun life as a child i. e., from the dormant state. Are we then to relegate the Biblical story that man began life as a man of ripe experience to the realm of Mystery as so many preachers refer to it and draw their inspiration therefrom when unable to give satisfactory answers to queries put to them. Alas does the Bible teach then Religion? Does it contain a philosophy? Or is it a fairy tale or an Aesop's fable? Why then the desire to weave a philosophy out of an antiquated tale? But seriously, to speak, would Adam have chosen evil if he was created a free agent with power and knowledge enough to know the consequences the transgression might involve? Would he then have volountarily courted misery by choosing evil instead of Joy by choosing Good? All that can be said of man is that often times he mistakes good for bad and bad for good and mistakes mirage for water. He hugs

havior to his bosom because he fancies some pleasure. This choosing of apparently good to really good is on account of the want of real insight into the nature of things or in other words, because he is ignorant.

Our learned Christian divine charges the Siddhanta that it has no explanation of evil unexplained. The very purpose for which the doctrine of Anava proceeds the doctrine of Karma is proof positive that the Siddhanta has solved the doctrine of Sin an act, that the root of Sin or Karma lie "Anava" or ignorance. If it be not intended to get at the root of Sin, then why should one be termed Anava or Avidya (want of knowledge) and another as Karma. Without much ado, we say that ignorance is the root of all Sins, whether directed against God or man or lower animals. Just as the physical darkness which blinds our physical eye is the cause of our stumbling, of our not choosing the right path, so our ignorance or spiritual darkness which blinds the spiritual eye of the soul is the cause of our blunders committed on the spiritual plane--for we regard all blunders, physical, mental, moral or spiritual, as capable of being corrected the more so with reference to spiritual blunders, the spiritual truths being more difficult of being grasped at. For if a man knoweth not how to rule his own house, shall he take care of the church of God." If any man walketh in the day he stumbleth not, because he seeth the light of the world. But if a man walketh in the night he stumbleth because there is no light in him." "He that hateth his brother is in darkness and knoweth not whither he goeth." Christ himself is said to have uttered on the solemn occasion of his crucifixion "Father they know not what they do." Further there is an expression in the Bible which seems to define God "God is light and in Him there is no darkness. In whom then is darkness? In whom else than the soul which commits blunders? Here both the terms "Light and Darkness" cannot mean physical light and physical darkness. If they do not refer to physical light and physical darkness, to what then do they refer? Certainly, to spiritual light and spiritual darkness. Spiritual light is Chit and spiritual darkness is Avidya or Anava. There can be no other meaning in the term "darkness." Nor can it be said that the Siddhanta ascribes naturalness of Anava to God simply to avoid making the All-merciful God the author of evil? Is it a mere theory in the imagination of the Siddhanti lying only in his whim and caprice? The fact that a child is ignorant is perhaps a mere theory unsupported by fact! Again our learned catechist says "to say evil is eternal is merely to relegate the difficulty to the realms of the unknown." Our learned friend here betrays his ignorance of the entire doctrine of Anava. Does he think then that there are as many number of Anavas as there are souls in the world? Then there ought to be as many darknesses as are the number of eyes.

In describing Sin as transgression against the holy law of a holy God, the Missionary friend seems to hold that the theory "That God is holy and Righteous" is a monopoly of dogmatic christianity alone, for he says "that God is holy and righteous is not known to this system (Siddhanta)" and we reserve our fuller discussion on this and other cognate points to a future occasion.

111 Q How is God nirmalan or the Perfect or Pure Being ?

A Just as a perfect mirror.

112 Q How did God get the name of swami ?

A Because he is self-dependent—Sarvaswatantra.

113 Q How is the Lord united to the soul ?

A Just as life or soul is united to the body.

114 Q Is body soul ?

A No, because it is an inert matter or object.

115 Q Can we do anything without the knowledge of God ?

A No, because he is omnipresent.

116 Q What is His temple ?

A The heart of those that love him.

117 Q How can we know Him ?

A By Pathignanam or knowledge of God.

118 Q Has the Lord any beginning or end ?

A No. Just as a circle has no beginning or end.

119 Q What is His body similar to ?

A Just as fire or red sky.

120 Q Is there any difference between the Intelligence of God
and that of soul ?

A God's Intelligence is like sun's light whereas man's intelligence is like a firefly.

121 Q Who are Panchakartas ?

- A
1. Brahma
 2. Vishnu
 3. Rudra
 4. Maheswara
 5. Sadasivan

122 Q How is the Lord hidden in the soul

A Just as a frog concealed within a stone.

123 Q Is God male, female or neuter ?

A He is neither male, nor female, nor neuter.

124 Q How are *Sivam* God, *Sakti* His Power and *Atma* Soul
related to each other ?

A Sivam may be compared to the Sun ; Sakti to the sun's rays and atma to the light of the eyes which combines with Sun's light.

125 Q Does God possess *anava* or impurity which is the characteristic of *atma* or soul.

A The Lord possesses no impurity just as the Akas does not possess the impurities pertaining to the air.

126 & 127 Q How many kinds of *Saktis* (Powers) does the Lord God possess ?

- A
1. Para Sakti (Divine life)
 2. Tirodana Sakti (Power that conceals)
 3. Kriya Sakti (Divine energy)
 4. Icha Sakti (Divine Will)
 5. Gnana Sakti (Divine Intelligence)

128 Q What is the form of Parasakti ?

A Form of Intelligence.

129 Q What is meant by Tirodana Sakti

A The Power that conceals anything.

130 Q How is Lord united to Sakti (Power) ?

A Just as the odor in flowers, the coldness in the water, the heat in the fire.

131 Q Has God got the actions of Intelligence and Will ?

A Yes.

132 Q Into how many kinds can God be classed according to the several Divine Powers or Sakti ?

A May be classed into

1. Sattar
2. Uttiynttar
3. Piravirnttar.

133 Q Who is that that performs the Subtle five functions ?

A Sattar.

134 Q Has *Sattar* any other name ?

A He is called also *Ilayar*.

CHAPTER V.

ON PASU (SOUL).

135 Q What is meant by Pasu ?

A That which is bound, soul.

136 Q By what is it bound ?

A By *anavamala* or soul's inherent impurity or imperfection.

137 Q What is the other name for atma which is bound by *anavamala* ?

A *Ann* or atom.

138 Q Why is it so called ?

A Because the all-pervading nature of atma has become limited to an atom by its bondage.

139 Q Is Atma (soul) only one or many ?

A The souls are numerous.

140 Q What is the chief characteristic of Atma (soul) ?

A It becomes one with which it is united (like a mirror).

141 Q How is atma related to God ?

A Soul is Vyappya (continued) in God.

142 Q Does Atma emanate from God ?

A It does not seem to have emanated from God, because it does not possess the characteristics of God.

143 Q Is it a punishment to Atma in being given a body ?

A No. It is a help like the lamp given to a person in the dark.

144 Q How many avastas (states) has Atma ?

A 5 avastas or states, viz.

1. Jagra avasta (waking state)
2. Swapna avasta (dreaming state)
3. Sushupti avasta (state of dead sleep)
4. Thuriya avasta (state of the soul breathing in bodies, in which consciousness is not yet developed).
5. Thuriyathitham (the state of the soul in its original, unevolved and undeveloped state).

145 Q Has Atma got the 3 powers, Icha sakti (will power), Gnana sakti (power of intelligence) and Kriya sakti (power of action)?

A Yes.

146 Q Who is that which enjoys the bliss which is the property of our Lord God?

A Only this atma.

147 Q Do the souls decrease in number?

A No.

148 Q How does soul live in God?

A Just as fish lives in water.

149 Q What is the name for Atmabotham or soul intelligence?

A 'Tharbotham (self knowledge).

150 Q Is soul's intelligence permanent or unchangeable?

A No. It is not permanent as it is subject to 3 gunas.

151 Q How does the soul know itself?

A It knows itself if God makes it know.

152 Q Why is soul imprisoned in body?

A To reap the fruits of its past actions.

153 Q How is that the souls become different objects?

A By calling them as I and you and by enjoying pain or pleasure and by difference of intelligence, they appear different.

154 Q For whom is the world created?

A For souls.

155 Q What are the 3 states of the soul?

A Kevala state, Sakala avasta and Sutha state (vide Q 52).

156, 157 & 158 Q Explain the above 3 states?

A Vide question 52.

159 Q How many orders or Atmas are there?

1. Sakalar (souls of the last order possessing all the 3 Mala Bantham, and includes all sentient beings and Devas.)
2. Pralayakalar (souls with the fetters of Karma mala and Anavamala).
3. Vignanakalar (the highest of the 3 order of souls. They have only Anava mala).

160 Q To which order do we belong?

A Sakalar.

161 Q What is Sakalar?

A Souls possessing all the 3 mala banthams, and comprising all sentient beings and Devas.

XXIII. THE GOD ON ACCOUNT OF GAURI, BECAME AN OLD MAN

A YOUNG MAN, AND A CHILD.

While Vicrama-Pandian was thus ruling, there was a Brahmin named Virupatchi, his wife's name being Subavritthai, who were childless; in consequence they worshipped the seven celestial females, (fabled to be in paradise, corresponding with the seven rishis,) and obtained thereby the gift of a daughter. At five years old the child, named Gauri, asked to be taught a prayer for the speedy change of her mortal form: and the Brahmin, being surprised at her early good sense, taught her the Parvati-mantram. While the father was waiting for a suitable husband, she passed the eighth year of her age without being betrothed, (which the Brahmins consider to be a disgrace); and one day a Vaishnava Brahmin coming to beg alms, the father, perceiving him to be learned in the Vedas, bestowed the daughter on him in marriage, with the usual ceremony of gift, and without saying anything on the subject to any one. The neighbours, on learning the circumstance, at first blamed him; but on further examination found no other fault than that the husband was a Vaishnava; and approved the marriage. When the Vaishnava Brahmin brought his wife to his own village, and to his parents, they disapproved of his marrying a Saiva woman; and the woman, seeing nothing but Vaishnavas around her, without any Brahmins, wearing ashes and beads, siglied for her own people. One day the parents shut her up alone, and, without calling her, went away to a distant marriage feast. In this interval an aged Saiva Brahmin, in appearance, came to her and asked for food; and, on being admitted into the house and food being given by the woman, since he was too infirm to feed himself she assisted him to eat, when he suddenly changed to a young man, richly habited; and on surprise being expressed by the Brahmini, as also fear with reference to the return of the husband's parents, the young man suddenly became a child. The parents having returned, and finding her with a young Saiva child, turned both out of doors; and while she was in the street, sorrowing deeply for her misfortunes, she meditated the Parvati-mantiram, on which the child instantly disappeared, and the god himself approached towards her, seated on his bullock rahan, (or car), and taking her up with him, while the clouds rained flowers, and the town's people were astonished, he carried her through the air to Madura.

XXIV NATARAJAR THE DANCING GOD ALTERED HIS ATTITUDE, IN
THE SILVER TEMPLE, AT THE REQUEST OF THE KING.

After *Vicrama-Pandian* had crowned his son, *Rajasekara-Pandian*, and given him the kingdom, there came a learned man from *Karikal*, the *Soren* king, and said, "Our king knows the sixty-four *Sastras*, but you do not know the *Baratha-Sastram*," (art of dancing). To which objection the *Pandian* replied, "Having learned the other sixty-three, I consider it indecorous to learn the other, seeing that the god himself condescended to dance in the silver temple." Notwithstanding, disliking the reproach, he set about learning the art, and finding it very difficult, he went one day to the silver temple where the god was standing on one leg, and requested that the god would change the position of his feet by standing on the other leg; adding, while he struck his sword into the ground, that if this was not done, he would fall on his sword and kill himself. On this kingly request being made, the god put down the lifted leg and raised the other one, thus changing the leg on which he stood, at which the *Pandian* bathed in the sea of joy, (was greatly rejoiced), and entreated, that this changing of the leg might be made publicly to appear to the people; which request the god condescendingly granted.

XXV. THE GOD RELIEVED AN INNOCENT PERSON WHO FEARED THE
AVENGER OF BLOOD.

After *Rajasekara-Pandian* had given up the kingdom to his son *Kulothunga-Pandian*, the latter married many wives, and had a great many children; among the eldest of which children, was *Ananta-guna-Pandian*, who was taught all needful accomplishments. About this time, a *Brahmin* coming with his wife from *Tiruvatur*, left her, being seated under a tree, in order to go and fetch water; and while he was away, an arrow which had long hung suspended in the tree, in consequence of the latter being shaken by the wind, descended, and penetrated the body of the woman, who instantly died. At the same time a hunter came to repose, near at hand, under the shade of another tree. The *Brahmin* on returning, astonished to find his wife dead, looking round and discovering the hunter, charged him with the crime of murder, and took him along with him, together with the body of his wife, to the presence of the king. The hunter, on investigation, maintained his innocence, but by consent of the king's ministers was put to severe torture, and all the people admitted that his countenance was not that of a murderer. The king ordered him to be put in irons,

and giving the *Brahmin* a present, bid him go and bury his wife. The king prayed to God that his doubt might be cleared. At night the god appeared to the king and said, "Go along with the *Brahmin* to such a *chetty's* house, where there is a wedding, and the doubt will be explained." The king, in disguise, accompanied the *Brahmin* to the place indicated, and while in the *chetty's* house, by *Siva's* favour, they overheard the conversation of two of *Yama's* angels. One said, "Our master has ordered us to kill this bridegroom, for whose death there is no apparent instrumental means." The other said, "Tush, don't you know how by the fall of the arrow from the tree we took the life of the *Brahmin* woman, and carried it to our master; so now, while the marriage procession returns, I will loose the bullocks from their ropes, and then do you, seated on the horns, finish the business." The king asked the *Brahmin* what he thought of this? who said, "If the event correspond, I shall then hold the hunter to be innocent." Soon after, as the marriage procession came, the great noise which was made alarmed the bullocks, one of which broke its rope, and running furiously at the bridegroom, gored him, and caused his death; so that the marriage joyfulness was turned into funeral accompaniments, and triumph into mourning. On this development the king and *Brahmin* returned; and the king, setting the hunter at liberty, apologising for punishing him wrongfully, and giving the *Brahmin* presents, said, "Go, seek another wife, and submit to unavoidable evils."

XXVI. THE REMOVING OF THE GREAT CRIME.

While *Kulothunga-Pandian* reigned, there was a *Brahmin* celebrated for his patience, whose wife was not virtuous, and his son was excessively vicious. The evil thought occurred to him of defiling his father's couch; and his mother, losing all self-restraint, tolerated the atrocity. The *Brahmin*, conjecturing the state of things, waited in the expectation of a full discovery; and the son, knowing such to be the case, cut off his father's head; then taking all the household property, he set off, together with his mother, to go to another place. While on the way, in a forest, they were attacked by robbers, who took away the woman and the property, and left him alone in the forest: where he became wretched to an extreme degree, both in mind and body, by a judgment from *Brahma*. One day when *Suntaresvarer* and *Minatchi* were gone out

of the temple, in the guise of hunters, they agreed that the enormity of the crime could only be removed by themselves; and on the culprit meeting them, he was instructed to feed cows with grass, and to bathe daily in a certain tank. By following this direction he gradually resumed the appearance and nature of a *Brahmin*, according to his birth; and finally attained to the highest bliss. The *Pandian* hearing of the grace of his deity celebrated his praises; and the tank acquired the title of "Crime removing" to the present time.

XXVII. THE GOD PUNISHED THE GUILTY DISCIPLE,

BY KILLING HIM.

While *Kulothunga-Pandian* ruled, there came a learned man to the place, skilful in science. In consequence of his celebrity, a young man sought permission to become his disciple, and being accepted, became at last equal to his master. The evil thought entered his mind of killing his aged preceptor and carrying off the latter's wife. While the preceptor was absent he made some overtures, but was repulsed by the wife, she being a chaste one. In consequence he determined on violent proceedings, and the god, knowing his evil designs, resolved to punish him. Accordingly, assuming the shape of the aged preceptor, he came and challenged the disciple to fight; which the latter joyfully accepted, as promising an easy conquest and success in his designs. Accordingly both combatants met the next day, fully armed, and a contest began, which lasted for ten days, to the great surprise of the town's people. At length the aged combatant cut out the younger one's tongue, cut out his eyes, and cut off his head, and then disappeared. The people crying out. "Where is the aged conqueror?" ran to his house, and were informed by his wife that he had gone to the temple. On finding him there, they asked how he could have passed unseen through their midst? He replied, it was not he who had fought, but *Suntaresvarer*. The king hearing of these circumstances gave valuable presents to the man and his wife; and after crowning his son *Anantaguna-Pandian*, he went to the presence of the god; (that is, he died.)

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SYMBOLISM OF VINAYAGAMURTHY.

Sri Vinayagamurthi is one of the chief deities of worship (Upasanamurthis) among the Hindus. From the Himalayas to Cape Comorin, wherever we go in India, we meet with this deity, in Siva or Vishnu temples, on the roadsides, on the tank bunds, at the foot of trees, Banyan, Asvatha or Margosa. There is no village without the image of this deity, carved in stone or granite. Every ceremony should be begun by the Hindus with invocation and worship of this deity. Every author, in Sanskrit, Tamil, Malayalam, &c., used to begin his work with a stanza or two in praise of this deity, because he is the remover of all obstacles or evils that may stand in the way of our business. So universal and compulsory is the worship of this Deva, that when we cannot have the regular image of the deity, any improvised cone of sandal paste, saffron powder, or even cow-dung, is made to serve as the object of worship.

Various are the versions of His history. He is the Son of Siva and Parasakti. As one Purana says, Siva and Parasakti looked at their images in a mirror, and when the two images coincided with each other, this mighty Deva, Vinayagar, appeared

at the point of junction. There is also a *Upa Purana* about the exploits of this deity ; which also recites how Upasakas—worshippers of this Deva, acquired psychic powers (*Siddhis*) and also attained *Mukti* or salvation.

Such a universally-worshipped Deva is described as having a peculiar form, half man and half beast—elephant's head and trunk placed upon a human body, with a big belly, and holding in His hands *chakram* (wheel or circle), *Sulam* (trident), *Sangam* (conch) and *Pasangusam* (goad), riding on a mouse with an army of ants, fond of eating *mothagams* (sweet cakes) and called by different names, Vinayagar, Ganapati, Vigneswara, &c. Let us see whether there is any esoteric meaning intended to be conveyed by this deity.

First, as regards the form—the trunk of the elephant serves as the face of the Deity and the body is human. Vinayagar is considered by our Maharishis as Pranava "AUM." This syllable "AUM" is indicative of Brahman. Although there are many names of Gods, but AUM is regarded as the most appropriate of all names. In the first place Aum has several meanings. Secondly it is made of three parts, each of which conveys various meanings expressive of Brahman. Thirdly it has been sung in all the Upanishads and Yogasastras. Fourthly, it is uttered before the commencement of the reading of the Veda Mantras. Fifthly it is eternal and unchangeable as Brahman Himself since the component letters AUM of which it is composed are eternal; lastly because it is the soul of the Vedas. This one is the best support for a worshipper. There cannot be any better support than this. Those who realise the essence of one become great and attain Brahman. Such being the case, we worship Vinayagar. Besides the syllable AUM is written alike in all Indian languages and has the same form. This letter resembles elephant's face with its proboscis. The sound of AUM and of an elephant are also alike. So His form of an elephant's face with human body illustrates His Pranava Srupa or form and the want of one tusk in His face makes it appear as the *Shuli* of Pranava.

Another explanation for this peculiar form is said to be this : " In our religious literature *Manas* (mind) is compared to the elephant's proboscis—in the peculiarity of *restlessness*. For *Manas* is restless, impetuous, strong and difficult to bend. It is as hard to curb as the wind. *Manas* is the separative principle in man, always moving from one object to another and making differences. 'The vehicle of *Manas* is the cerebro-spinal nervous system, in the human body. 'The greater the development of this nervous system, the greater is the manifestation of mental powers—intellect. High intellectual powers are generally associated with the large development of the head. The *Indo-Aryan* forms the first sub-race of the 5th root race. It is in him that the intellect—rather *manas* began to develop itself, to a great extent. 'The cerebro-spinal nervous system in man is in its shape like the elephant's head and trunk ; or it may be that the Rishis said in their inner vision the prototype, i. e., thought form, of the cerebro-spinal system in the form of the symbol of the deity. This became the chief characteristic of the race—as the development of the sympathetic nervous system was the peculiarity of the 4th race—the Atlantean. 'This characteristic became an object to be sought for, then an object of worship."

Secondly, *as regards His big belly* : His big belly illustrates that the whole universe is contained in it, so says the *Sruti*.

Thirdly, *as regards having a circle (chakram) in His hand* ; Just as a circle is contained only by one line, which has no beginning or end, so Vinayagar is the *only one* having no beginning or end. He surrounds the whole world just as a circle envelops the whole space within it.

Fourthly, *as regards His Sulam or trident* : A trident is an instrument having one ending at the bottom and three endigs at the top i.e., the one becomes three. His having this trident implies that He is the only one, that He is the cause of the Universe possessing the three *gunas* or qualities, *Satva* (goodness), *Rajas* (wickedness) and *Thamas* (ignorance), that from Him appeared the

trimurthis—Brahma, Vishnu and Rudra, that He is the Pranava Srupam AUM and that He is the creator, the protector and the destroyer.

Fifthly, *His Sangam or Conch* If we place the conch topside the other way, it will appear as *Aum*. If we blow the conch, it will have the same sound as that of pronouncing *Aum*. The one who knows that Vinayagar is Pranava Srupa can alone attain salvation. No sound can be made without this *Aum* sound.

Sixthly, *as regards Pasangusam* : Just as an elephant is curbed or ruled by goad, so the ignorant souls though bound by *pasa*—bond or impurity—are directed by His *sangusam* and are made to enjoy happiness or misery according to their deeds or karma.

Seventhly, *His riding on a mouse with an army of ants* : It shows that He is the trifles of the trifles and the greatest of the great, that He pervades through all beings—low and high and that He is the lord of all creation and thus all beings live under His control.

Eighthly, He is fond of *mothagams* or sweet cakes, *mothagam* means *Ananda*. People eat sweet cakes &c., during the time of merriment. So this is a sign of mirth and gladness. This illustrates that Ganesha is *Ananda*—mirth and hence bliss and that He gives bliss to all the beings in the universe.

Thus we see from the above that great truths lie hidden in these symbols. Let us next enquire into the meaning of His several names.

Vinayagar means one without a master. He is the efficient cause of all.

Ganapathi is the *pathi* or God of *Ganas* i. e., all beings. He is the protector of all beings. Another explanation is : “*Ganapati* is the *Pathi* i. e. lord of *Ganas* i. e. names and forms. It is by *Manas* (mind) that names and forms (*Nama Rupa Prapancham* i. e., the world of names and forms) are produced. In the location

of the several *chakras* or whorls in the human constitution, Ganapathy is placed at the lower end of the cerebro-spinal nervous system—called the *muladhara*. The force or energy or life of the cerebro-spinal nervous system is focussed there, control of this centre, or conquest of this centre as it is called, enables one to go to the highest state of bliss ; i.e., if *manas* be conquered, you attain the *summum bonum* of life. It may be here noted that the flag-staff called *Dwajasthamba* in a Hindu temple (which itself is only a huge symbology of the Microcosm and Macrocosm) represents the spinal column. The three-colored yarn (red, white and black) wound round the flag-staff, especially during the *Mahotsavam*—the big festival—represents the *three-fold vital air* of *Kundalini sakti* which are made to rise through the hollow of the special cord by yogic process. At the foot of the flag-staff, you have the image of Ganapathy marked."

Vigneswarar : (Vignanam Eswara) means one who removes or conquers all obstacles in the way of good and one who puts obstacles in the way of bad deeds. That is why we first insert Pillayar shuli whenever we begin to write or invoke the blessings of this Deva whenever we begin any work or ceremony. By worshipping this deity and getting his grace, we are enabled to obtain our wishes. His subtle form is *Pranava*. We must practise *Pranava Upasana*. *Pranava* is the life potential of the manifested and manifesting Universe. What it is and what it signifies is explained in the Mandukya Upanishad. By this *Upasanai* or worship we transcend the form side of nature—we transcend the three lokas, *Bhu*, *Bhuv* and *Swarga*. If we succeed in this, we become the lord of our mind (*manas*)—whatever we think, whatever we wish, every *Sankalpa*, every thought or every desire, becomes transmuted into action, reality on the physical plane.

The image of the deity is frequently found at the foot of the *asvatha* tree along with the serpent symbol. The *Asvatha* tree represents the stream of *Samsara*. The deity is the fountain, the source of the form side of nature. The serpent represents the serpentine *Kundalini*.

We also find in some of our temples an image of this deity with a vessel at the folded end of the trunk and a beautiful damsel by his side, sometimes on the lap of the deity. The vessel indicates the *Amrita kalasa*—pot of immortality; the beautiful female by the side is an aspect of shakti, i.e., *Kundalini shakti* which is located near the *Muladara Chakra* in the human body. The pot of immortality is the bundle of interminable potentialities of names and forms which form the *bijam* or seed of the manifested and manifesting worlds.

Let us now consider the necessity of this worship of this deity on all occasions. The Hindus knew the power of *Manas* or thought. What we think, so we become—says the *Chandogya Upanishad*. Therefore every ceremony should be first commenced with a *Sankalpa*, i.e., with will to do a thing in a particular manner for a particular object in view. This is preceded by *Pranayama* or restraint of breath. The object of *Pranayama* is to still the restless mind and to bring it to quietude. The view of the *Raja Yogis* is, "Where mind is, there *Prana* or breath is." Conversely it is held by *Hatha Yogis*, "Where the *prana* or breath is, there the mind is." Therefore it is enjoined on the worshipper on the physical plane that he should restrain the *pranic* current and thereby still or calm down the agitations of the mind. Yoga is *Chitta Virthi nirodham*, i. e., yoga is inhibition of the agitations of *Chitta-manas*. When this is attained, i.e., when *manas* attains calmness, its power is at its height and hence its *sankalpas*, i.e., wishes, become easy of realisation. When our mind is reduced to quietude, then if we invoke the devas for any help or for any object to be gained, you promptly succeed. When the mind is subjugated by *Pranayama* or restraint of breath, the favor of the deity presiding over mind is said to be assured. *Ganapathy* is therefore the deity to be worshipped on all occasions.

We pray to *Vinayagar*—the Allmighty Lord—the remover of obstacles in the way of our work, the pati of all souls—and invoke His blessings upon our brethren for peace and harmony among them.

J. M. D.

RELIGIONS.

(Continued from page 32, Vol. IX.)

We will here consider about the religions which do not belong to either of those two principal families — *Aryan* and *Semitic*.

III. *African Religions.*

The first among the African Religions is the *Egyptian Religion*. It is neither semitic and theocratic nor Aryan and theanthropic. It has many elements that belong to the former. It is generally supposed that the Egyptian race sprang from Asiatic settlers and conquerors, who long before the dawn of history invaded the country, subjugated the dark-coloured inhabitants, and mixed with them, and that it is to these foreigners that the more elevated elements in the Egyptian Religion are due.

All we can say about the other original religions of the dark continent is that they resemble one another in many respects. There are to be found a great many magical rites and animistic customs closely resembling in the Egyptian and other religions of the African continent. We may distinguish four principal groups :

(1) The *Cushite*, inhabiting the north-eastern coast region south of Egypt ; not much information can be had of them now.

(2) The *Nigritian* proper, including all the negro tribes of inner Africa and the West Coasts ; the prominent characteristic of their religion is their unlimited fetichism, combined as usual with tree worship, animal worship, especially that of serpents, with a strong belief in sorcery and with the most abject superstitions, which even Islam and Christianity are not able to overcome. They have got a theistic tendency and believe in some supreme God. But the most widely-spread worship among Negroes is that of the moon, combined with a great veneration for the cow.

(3) The *Bantu* or *Kaffrarian* (Kafir) ; among them fetichism is not so exuberant. Their religion is rather a religion of spirits. The spirits they worship, are conjured up by a caste of sorcerers and Magicians, and are all subordinate to a ruling spirit regarded

as the ancestor of the race. They agree in many respects with those of the Negroes, but differ from them in others, especially in their fetichism.

(4) The *Khoi-khoi* or *Hottentots* living in and near the Cape Colony. They also have a Supreme deity, called *Tsui* or *Tsunikoal*, which is, like the highest God of the Bantu, the ancestor of the race and the chief of souls and spirits. The great difference between the religions of the *Hottentots* and the other *Nigritians* is the total absense of animal worship and of fetichism by which it is characterised.

IV. *Mongolian and Ural Altai family of Religions.*

Under this come not only the Chinese, with their nearest relatives the Japanese and Koreans,—all Ural Altaic or Turanian nations—but also the whole Malay race, including the Polynesians and Micronesians, and even the aboriginal Americans, from the Eskimo to the Patagonians and Fuegians. There is indeed some similarity in the religions customs of the Americans and of the so-called Turanians; and even in the Polynesian religions some points of contact with those of the former might be discovered. Prof. Max Muller tries to show that the religions of all these groups of nations (this Mangolian race) are also bound together by a close relationship, because not only their character is fundamentally the same, but even the same name of the highest God is met with among most of them. Even apart from this argument, we cannot deny the fact that not only in the Ural-Altaic and Japanese but also in the highly developed Chinese religions the relation between the divine powers and man is purely patriarchal. Just as the chief of the horde—nay, even the son of heaven, the Chinese Emperor—is regarded as the father of all his subjects, whom they are bound to obey, so are the gods to their worshippers. The only difference is that the Chinese heaven-god *Tien* is an Emperor like his earthly representative, ruling over the other spirits of heaven and earth as does the latter over the dukes of the Empire and their subjects, while the Ural Altaic heaven God is indeed the most powerful being, invoked in the greatest difficulties.

when he only is able to save, but no supreme ruler. The high veneration for the spirits of the deceased fathers, which are devoutly worshipped among all the members of this religious family, is a necessary consequence of its patriarchal type. Another striking characteristic of the Mangolic religions is their extensive magic and sorcery (Shamanism).

The principal sub-divisions of this Mongolian or patriarchal family of religions are :—

1. *Chinese religions*, being (a) the *Ancient National religion*, now superseded partly by (b) *Confucianism* (being the restoration of the ancient national religion according to the reforms of Confucius), (c) *Taoism* (being a revival of the ancient national religion, to which the *Tao-te-king* had to give the appearance of a philosophical basis), partly, though only several centuries later, by *Chinese Buddhism*.

2. *Japanese Religions*, where we have again the same triad nearly parallel to the Chinese : (a) the *old national religion Kami-no-madsu* (worship of the gods), called frequently Sinto (Chinese Shin-tao, the worship of the spirits) with the Mikado as its spiritual head, just as Chinese Taoism had its popes ; (b) *Confucianism*, imported from China in the 7th century ; and (c) *Buddhism*, imported from Corea and nearly exterminated in the 6th century, but reviving, and at last, in the beginning of the 7th century, triumphant.

3. The *Finnic* branch of the Ural-Altaic religions, all recognising the same heaven God. Num, Yum, Yummel &c., as supreme, is the religion of the Lapps, the Esthonians and the Finns.

IV *American Religions.*

The *religions of the Eskimo* should be distinguished from those of the other American nations. They are of the same character as those prevailing among the Ural-Altaics and Mongols, though some of their customs and notions resemble those of the other American nations. The American elements in the Eskimo religion

have been more or less borrowed. At any rate the religion of the Eskimo is the connecting link between the latter and those of the American aborigines.

All the other religions of North and South America are closely allied to one another. Several myths, like those of the sun-lers, of the moon-goddess, of the four brothers, are found in their characteristic American form among the most distant tribes of both continents. Some religious customs, such as the sweating both intended to cause a state of ecstasy, the ball-play, a kind of ordeal, the sorcery by means of the rattle, are all but generally practised. Feticism and idolatry are much less developed among the Americans.

VI. Malayo-Polynesian Family.

To the *Malayo Polynesian* family of religions belong those people inhabiting the islands in the Great Pacific from Easter Island to the Pelew Archipelago, the East Indian Archipelago, and the Malay Peninsula and also Madagascar. The chief characteristic of their religion is the institution of the *taboo*, a kind of interdict laid on objects and persons, by which they are made sacred and inviolable. The general observance of such a peculiar custom as the taboo by all the peoples belonging to this ethnic family, a custom which rules their whole religion, gives rise to such a classification as a *Malayo-Polynesian family of religions*.

These are the rough outlines of a genealogical classification of religions.

II. Morphological Classification of Religions.

In his lectures on the Science of Religion, Prof. Max Muller, who has done so much to raise the comparative study of religions to the rank of a science, criticises the most usual modes of classification applied to religions, viz. (1) that into true and false, (2) that into revealed and natural, (3) that into national and individual, (4) that into polytheistic, dualistic and monotheistic, and dismisses each and all of them as useless and impracticable and asserts that

the only scientific and truly genetic classification of religions is the same as the classification of languages. Prof. Max Muller says that, particularly in the early history of the human intellect, there exists the most intimate relationship between language, religion, and nationality. But it is contended by some that the farther history advances the more does religion become independent of both language and nationality and that the stage of development a religion has attained to—the one thing to be considered for a morphological classification—has nothing to do with the language of its adherents, and that for a really scientific study of religions, such a morphological classification is absolutely necessary.

Stages of Religious Development.

Prof. Pfeiderer considers the original religion must have been a kind of indistinct, chaotic naturism, being an adoration of the natural phenomena as living powers. Then from this primitive naturism sprang :—(1) *anthropomorphic polytheism*, which is decidedly an advance on mythopoeic naturism, as it brings the personal gods into relation with the moral life of man, but at the same time has its draw-backs since it attributes all human passions to the gods ; (2) *Spiritism (animism)*, combined with a primitive idolatry, *fetichism*, which is rather a depravation of religion, caused by the decadence of civilisation ; (3) *henotheism*, being an adoration of one God above others as the specific tribal god or as the lord of over a particular people.

The different stages of religions development have been characterised by C. P. Tiele in his *Outlines of the History of Religion* as follows :—(1) a period in which animism generally prevailed, still represented by the so-called *nature religions*, or rather by the polydemonistic magical tribal religions ; (b) polytheistic national religions resting on a traditional doctrine ; (c) nomistic or nomothetic religions, or religious communities founded on a law or sacred writing and subduing polytheism more or less completely by pantheism or monotheism ; (d) universal or world reli-

gions, which start from principles and maxims. Though this division is generally maintained at least for practical use, yet if we want to draw up a morphological classification of religions, we shall have to modify it and to arrange the different stages under the two principal categories of *nature religions* and *Ethical religions*.

In the nature religions, the Supreme gods are the mighty powers of nature, be they demons, spirits, or manlike beings, and ever so highly exalted. Ethical religions do not exclude the old naturistic elements altogether, but subordinate them to the ethical principle and lend them something of an ethical tinge. Nature religions are polydemonistic or polytheistic; under favourable circumstances they may rise at best to monolatry. Ethical religions, on the other hand, though not all of them strictly monotheistic or pantheistic, all tend to monotheism.

Nature Religions. It is certain that the oldest religions must have contained the germs of all the later growth, and, though perhaps more thoroughly naturistic than the most naturistic now known, must have shown some faint traces at least of awakening moral feelings. Man, in that primitive stage, must have regarded the natural phenomena on which his life and welfare depend as living beings, endowed with superhuman magical power; and his imagination, as yet uncontrolled by observation and reasoning, must frequently have given them the shape of frightful animals, monsters, portentous mythical beings, some of which still survive in the later mythologies. This is the first stage of religious development.

The following naturistic stages are to be classified under three distinct heads.

(a) Polydemonistic magical religions under the influence of animism. Animism which exercise such an influence on the religion of this stage is a system by which man, having become conscious of the superiority of the spirit over the body and of its relative independence, tries to account for the phenomena of nature,

which he, not having the slightest scientific knowledge either of nature or of mind is unable to explain otherwise. It is not itself a religion, but a sort of primitive philosophy. To this class belong the religions of the so-called savages or uncivilised peoples.

(b) Purified magical religions, in which animistic ideas still play a prominent part, but which have grown up to a therianthrope polytheism. The gods, though sometimes represented in a human form, are really spiritual beings, embodying themselves in all kinds of things but principally in animals. Most images of the gods are either human bodies with heads of animals or the bodies of animals with human heads. These religions are therefore called therianthrope. To this class belong Japanese Kamino-madsu, the religion of the Finns, the old Arabic religions, old Pelagic, old Italiote, Etruscan, Old Slavonic, &c., religions, the semi-civilized religions of America, the ancient religion of the Chinese Empire, Ancient Babylonian Religions and Religion of Egypt.

(c) Religions in which the powers of nature are worshipped as manlike though superhuman and semi-ethical beings, or anthropomorphic because the gods are now all of them superhuman but manlike beings, lords over the powers of nature and reigning over its departments, workers of good and of evil. Under the class come the ancient Vedic religion of India, the pre-Zarathustrian Iranic religion, the younger Babylonian and Assyrian religion, the religions of the other civilized semites, the Celtic, Germanic, Hellenic, and Græco Roman religions.

Ethical religions are founded on a law or Holy scriptures. They may be classified as *national Ethical religions* consisting of Taoism and Confucianism in China, Hinduism with its various sects, Jainism, Mazdaism, Mosaism and Judaism and as *individual ethical religions*, comprising Islam, Buddhism and Christianity.

Space forbids us from dwelling on the history and spread of religions, but it must be noted that in both ancient and modern times, religions spread (1) by the influence of superior civilisation, (2) by conquest, (3) by colonisation or commerce, (4) by missions,

and the modern history of religions is chiefly the history of Buddhism, Christianity and Islam, and of their wrestling with the ancient faiths which slowly fade away before their encroachments. It must also be borne in mind that though they overran all other ancient faiths, yet they could not gain even an inch of ground over the ancient Hindu faith. The *Hindu Religion* may therefore be called the *Eternal Religion*. It is a universal world religion.

Hindu religion—The Eternal Religion.

What is at present called Hindu Religion had no specific name in ancient Sanskrit Literature. The old sages knew of one religion only, and hence a specific name for this religion was not necessary, nay it was not possible. To them it was simply *Religion*. It is only in the later literature that the word Hindu is met with. Moreover, the Hindu Religion does not owe its foundation and spread to the genius of any single man like Buddhism, Christianity and Mahomedanism. We owe it to the religious consciousness of the whole of the Indo-Aryan Race. We cannot say in what century, nay in what millennium, the Hindu Religion was first conceived. Its beginning is truly unknown. Hence it may, with some propriety, be called the eternal Religion.

There is yet another implication in the employment of the term *Eternal Religion* for the Hindu Religion. It implies that beneath the changing phases of the Hindu Religion, there is something that is unchanging, something that is permanent, something that is eternal. In the Mahabharata, we often read of an eternal religion to which all sincere thinkers have invited the devotion of their fellowmen since the dawn of history.

M. D.

THE ADVAITA ACCORDING TO SAIVA SIDDHANTA PHILOSOPHY.

by

Mr. J. M. Nallaswami Pillai, B. A. B. L.

In a former paper contributed to this Journal we dwelt on the Personality of God as understood in the Saiva School, and we propose to dwell at length on the Advaita Philosophy, as expounded by the Siddhanta writers, and we crave the earnest attention of all students of Indian Philosophy; and we confidently hope that as this philosophy is more and more understood it is bound to win its way into the hearts and hopes of all sincere people of every religion. As we pointed out in our last paper this philosophy has only been placed before the world at large without being hidden under a bushel, within a short time, and there is all the future before it when it can shine like a beacon light from the summit of the loftiest hill.

And first we have to point out that the word 'Advaita,' pure and simple, is used to describe their philosophy by all Siddhanta writers, and the word *Vishistadvaita* never finds place in the Siddhanta Literature. People who for the first time hear of this philosophy put it down at once as *Vishistadvaita* without pausing to enquire into its real aspects. But as we said above, all Saiva Siddhantis call themselves strict Advaitis. Saint Meikandan uses the word 'Advaita' in his commentary on the second Sutra of Sivagnanabodham in the passage "அத்துவிதமென்ற சொல்லே அந்நிய நாத்தியையுணர்த்து மாயிட்டு," and expounds his system of Advaita. In another place, "அத்துவிதமாதல் அகண்டமும் தைவமே அத்துவிதியன்பாற்றெழு," he calls his system 'Advaita.' and addresses his pupils as 'Advaiti.'

Saint Umapathi Sivachariya in the following introductory verse in Sivaprakasam:—

புறச்சமயத்தவர்க்கிருளா யகச்சமயத்தொளியாய்
புகலளவைக்களவாகி பொற்பணிபோலபேதம்

பிறப்பிலதாயிருள்வெளி போற்பேதமுஞ்சொற்பொருள்போற்
பேதாபேதமுயின்றிப் பெருநுல்சொன்ன

அதத்திற்குல் விளைவதா யுடலுயிர்க் கண்ணருக்கண்
அறிவொளிபோற் பிரிவறு மத்துவித மாகுஞ்
சிறப்பினதாய் வேதாந்தத் தெளிவாஞ் சைவ
சித்தாந்த திறனிங்குத் தெரிக்க லுற்றம.

" We expound here the beauty of Saiva Siddhanta, the cream of the Vedanta. *whose excellent merit consists in its exposition of the Advaita*, postulating an inseparable relation like body and soul, eye and the sun, the soul and the eye, supported as it is by the Dharma of the highest authoritative books, and unlike the Abetha and Bethabetha and Betha relations illustrated respectively by light and darkness, word and meaning, gold and ornament, set forth by other schools, and which is further supported by perfectly logical methods, and is light to the truth-seekers and darkness to others. "

Saint Thayumanavar uses the word freely and this verse in praise of his Parama Guru Saint Meikandan.

பொய்கண்டார் காணப் புனிதமா மத்துவித
மெய்கண்ட நாதனடி மேவுநா னென்னோ.

" Oh ! for the day when I can reach the feet of my lord, who found the truth of the pure *Advaita*, and which could not be comprehended by persons dwelling in untruth. " There is another verse of his also in which he uses the word twice, illustrating and explaining the meaning of the word itself, and which will be discussed later on :

ஆணவத்தோடு அத்துவிதமானபடி மெய்ஞ்ஞானத்
தாதுவினோடத்துவித மாகுநானெந்நானோ.

' Oh ! for the day when I will be in *Advaita* relation with God, as I am now in *Advaita* relation with *Anava* (the world). "

Going back to the world itself, it occurs in the following passages of the Veda and Upanishads, and in a few other places :---

Eka eva Rudro Nadvitīyaya thaste

(Yajur Veda, 1. 8, 6)

Ekohi Rudra Nadvitīyaya thaste

(Svetas Upanishad, 2,

5 Ekamevadvitīyam

(Chandog Upanishad, 6, 2, 1.

“Santam Sivam Advaitam Chaturtam Atma

(Mandukyam Upanishad, 7.)

“Amatras chaturtavya vakurika prapunchopasamas sivadvaita wave,” The partless fourth, incomprehensible, that ends all going out. Sivadvaitam. Mandukyam Upanishad, 12.

The first two texts give the word in its original form, ‘Nadvitīyam,’ and the word now in use has been got by elision of the initial ‘n,’ and ‘na’ is the negative prefix. The word literally means therefrom no two, or not two. The word as used in the texts quoted above and as read with the context would not convey all the philosophic meaning which has been imported into it by the Acharyas of various schools. It simply meant there was no other person except the one mentioned at the time. In the first text, it meant that there was only one God and no second God. However this be, we have to deal with the word as brought into use by the various schools. And the negative prefix has been taken to mean variously. This prefix is said to connote (1) இன்மை or Abhava, positive negation, (2) அன்மை Sadrisyam, and (3) மறுதலை or Virodha- or the opposite. Both in Sanskrit and in English, the same prefix or word is used to denote the first two meanings, but in Tamil we have two different words இல்லை and அல்லை to denote these two different meanings. If in the word ‘Advaitam,’ the first meaning be taken, it would mean that one or other of the two or both would be non-existent, and it would mean one only out of the two or neither. Sivagnanaswamikal points out that almost all the Acharyas of other schools, including Sankara, Ramanujah and Madhwa take it to mean ‘one,’ taking the ‘Abhava’ meaning. If the Sadrisya meaning be taken, it would mean non-different or

nondual. This meaning is best explained and illustrated by taking the first stanza of chapter 36 of the sacred Kural entitled "How to Perceive Truth."

பொருள் அல்லவற்றைப் பொருளென் றுணரும்
மருளானு மாணப் பிறப்பு.

The delusion whereby men deem *that the truth which is not.*

That is the cause of hopeless birth.

Here the word used is அல்ல and the meaning is, of the two things before us, say a copy of Kural and a copy of Sivagnana-boham, if one mistakes one book for the other, this would be delusion, Mityagnanam or false knowledge or Avidya or ignorance. Here the existence of two books is not denied. But if the words used were பொருள் இல்லவற்றை instead of பொருள் அல்லவற்றை then the meaning would be altogether altered and it would mean, there being no copy of Kural before us at all, we fancy there is a copy of Kural before us. In the former case, the reality of the objects before us is not questioned. In the latter case, the reality of the object presented before us is denied. In the familiar example of shell and silver, both objects and ideas are real and we can never have these conceptions unless both were real and indifferent. The delusion arises from the fact that we mistake one thing shell for the silver *which is not*, and this arises also because on account of the resemblance which exists between these objects, shell and silver, or the two books. If when there was no shell before us, the silver would present itself before us, this would illustrate the Abinava meaning, but ordinarily no such object or idea will present itself before us. This same difference will be felt throughout in the working of the two systems. One holds the world including the body and the soul as real, but ordinarily, we often mistake the body for the soul; and minister to its wants instead of seeking the soul's salvation. And so too we mistake the soul for God. If we only understood the true nature of each of these, and understood the transcient nature of the pleasures of the body, and gave them up for the eternal bliss of the union with God, our path would

be clear Saint Tiruvalluvar follows up his view and states in his second stanza :

இருள்தீங்கி இன்பம்பயக்கு மருள்தீங்கி
மாசுகாட்சி யவர்க்கு.

“ Darkness departs (with which we have been identifying ourselves before) and rapture springs to men who see the mystic vision pure, from all delusion free. In this view, no attempt is made to deny the reality of the world and sin and oneself and God, but one is asked to discriminate one thing from the other. In the other view, there is no world, no sin, no soul, and all these fantasies arise. But there is no reply to the question ‘ How

However, let it be premised that the Siddhanta writers take the negative prefix to mean not *Abhava* இன்மை but *Sadrisya* அன்மை ; and we will proceed to show how they develop their system.

Count Tolstoy defines religion as “ a certain relation established by man between his separate personality and the endless universe or its source ; and morality as the perpetual guilting of life which flows from this relation.” And Siddhanta writers attempt to trace alike this relation between God and man and the world, and thereby discover the means or *Sadana* for our guidance whereby we can get rid of all pain and sin. And the first postulate is contained in two words in the second Sutra of *Sivaguanalotham*.

“ அவைபே தானையம்

“ God is one with them, and different.”

And Saint Arulnanthi Sivachariya adds another relation, ‘ one-and-different.’ Here then is involved ‘ *Abetha*, *Betha*, and ‘ *Rethabetha*’ relations. But other schools postulate one or other of these relations and the similes used are ‘ gold and ornament’ to denote the *Abetha* relation, ‘ darkness and light’ to denote *Betha* relation, and ‘ word and meaning’ to denote the *Rethabetha* relation. And there can be no reconciliation between these views, and no meeting place between them. The Siddhanta postulates all

these different relations but by other similes, such as body and soul, to denote Abetha, eye and the sun to denote Betha, soul and the eye to denote Bethabetha, as set forth above in the stanza quoted from Saint Umapathi Sivacharya, and yet so as not to be contradictory. There must therefore be something peculiar in this view which makes it possible to admit of all these different relationships or aspects, and yet not to be self-contradictory, and to appear as one harmonious whole. And it is this peculiar relation which cannot be easily defined or described that is denoted by the word 'Advaita.'

And Saint Meikandan accordingly discusses this word in his first argument. "The word *Advaita* cannot mean oneness or *Ekham*; no one can think of himself as one, and the very thought implies two things. The word simply denies the separateness of the two, *Anyanasti*, and hence God is said to be one wit the souls," that is to say *Advaita* is *Ananya* or non-different. The relation is such that though there be difference in subsistence, no separation is possible, and the word is used to emphasize its non-different character. And he instances the case of a man and his body. Though these are different, yet man identifies himself with the body, owing to the inseparable connection between the two, and so practically they are one or non-different. So, too, the soul identifies itself with God, though God is not the soul and the soul is not God; and hence God is one, and not one with the soul. And in the second stanza he develops this argument, and analyses the text 'Ekamevadvitiam' and illustrates it.

ஒன்றென்றது ஒன்றேகாண் ஒன்றேபநி பகவாம்
ஒன்றென்ற நீபாசத்தோ டொள்காண்—ஒன்றின்றால்
அக்கரங்க ளின்றும் அகரவுயி ரின்றேல்
இக்கிரமத் தென்னு யிருக்கு.

In the Vedic text, 'Ekam' means that there is only one and that one is the Pathi (Lord). You who say 'There is one' is the *Paru* bound up in *I'ness*. The word 'Advaita' means that beside God nothing else will exist, as when we say that there will be no other letters (consonants) when the vowel 'a' is not. And the meaning will be clear when the illustration is fully understood.

The illustration is that of vowel and consonants. The Tamil words denoting vowels and consonants are உயிர் and மெய் or உடல், meaning soul and body.

உடல்மேலுயிர்வந்து ஒன்றுவதாயல்பே.

The vowel becoming one with the consonants is natural union, is the Nannul sutra.

And the illustration of body and mind or soul was what was stated in the first stanza.* So that we have two illustrations to describe the relation of God to the world, and these two illustrations going by the same name show that the relation between mind and body is what obtains between vowels and consonants.

We are glad to extract the following from Mr. Armstrong's book, 'God and the Soul' wherein he brings out the same analogy.

But I would much rather put it in this way : the relation of the physical universe to God is, within certain limits, analogous to the relation of my body to myself. The movement of my tongue as I speak, of my eyes as I glance at my friend, of my hand as I write these words, proceeds from that stream of conscious energy which you may call my mind, my soul, my spirit, my will, or myself. Instantaneously the command of my unseen self flows through my seen self and modifies its attitudes, its gestures, its several and separable parts. But the intimate connection between myself and my body does not imply that I am my body or that my body is myself, the 'Ego.' If they are in absolute alliance, they are also in absolute antithesis. Nor, even if you went on to imagine my body the absolute product of my own will, and its automatic and reflex action, the breath, the circulation of the blood, the beating of the heart, the growth of the hair and the nails to be the effect of my will, and my consciousness to be perpetually engaged in conducting these processes, would you be one step nearer identifying me, the 'Ego,' the self, with this body, but it would be other than the body, above and beyond it, transcending it, of a nature belonging to a superior order to it, in another and a higher plane than it. Press the analogy home, and you have a safeguard against Pantheism. The universe may be thought of as the body of God, but as it is gross to confound the body with the man, so it is gross to confound the universe with God. The soul is in the body only in the sense that its energies flow through the body ; a man's soul (that is the man) is not in the body in any physical sense. The body is its organ and its instrument.

But why do we shrink from Pantheism? Not from dread of losing the physical universe in God, but from dread of losing our own souls in God. Pantheism only becomes deadly to vigorous religion and morality when it makes the man's soul, the man's self, a portion of God. Theism claims that the human soul is a free cause, a separate island of individual will in the midst of the great ocean of the Divine Will. Leave us man confronting God, not absorbed in him, and the conditions are preserved for the ethical life of the individual and also for the communion of the soul with God as another than itself, the very possibility of which is destroyed if a separate personality is wiped out. On this matter of the otherness of man from God I hope to say more in a later chapter.—*The New Reformer*.

முப்பத்தாம் அலைபட்டில் ஓனவாம.

சுவித்தூதை.

“வண்மை மிகல்கு மண்ணை வாலீர் வரத்தளவாம்
பெண்மை மிகவளர் பெண்ணை யிலிற் பிணியிலயெல்
விண்மீ துறவாளும் பெண்ணை வண்ணுல காளுமட்டாம்
என எ ஸுலகம் நக் கண்டனைப் பேணுமின் வான்சகமே.

THE THREEFOLD DESIRES ARE NOT ETERNAL.

The desire for land for the purpose of agriculture and food-supply ceases or dies when the incessant drought should occur from want of rain.

The desire of wife and children ceases or dies when incurable or severe disease attacks the members of the household.

The desire for power and distinction to rule up to the heavenly regions like the Indra ceases or dies when the reign over the heavenly regions ceases.

Thou shalt therefore seek Supreme Bliss from the Nila-kanta possessing the merciful Sakti in Himself.

NOTES.

The Sanskrit students classify the worldly desires as ‘Isha-natraya.’ The above classification seems to be quite exhaustive of all desires.

‘The desire for land’ includes desire to eat sumptuous food and consequent tendency to die a lokayatha and prove a failure from the spiritual point of view.

The desire of wife and children includes mere culturing of one’s own body and consequent tendency to die a man of carnal desires.

The desire for power and distinction ceases with the man holding the power and distinction or until they are defeated by their inveterate foes. Realize how many Emperors and Kings below and how many Indras above have lived and died.

Now Don’t be plunged and sink in temporal desires alone. From the experience of desires—the result of Karma, you must try to realize the realm of your life and damn the so-called desires and seek the Supreme LOVE (அன்பு). To live a lokayatha—the life of sensation—and die as lokayatha cannot be the ultimate end.

R. Shunmuga Mudaliar.

It is proposed to send the amount collected, namely, one thousand rupees, to the Syndicate of the Madras University for the purpose of founding a gold medal to be awarded annually to the candidate who obtains the highest marks in Tamil composition in the B. A. degree examination and qualifies for the degree in that year. When the B. A. degree examination is conducted under the new regulations, it is proposed that the medal should be awarded in connection with the B.A., not the B.A., with Honours, examination.

It is proposed to call the medal 'The Pope Medal.' It will bear on the obverse the words 'University of Madras' along the circumference and the words 'G. U. Pope' in the centre, and on the reverse the Tamil motto "செய்தேரிய செய்வார் பெரியார்," and the year of its award.

And the following Subscriptions are announced.

	Rs	A.	P
1 His Excellency the Governor of Madras	100	0	0
2 Mr. J. P. Bedford, I. C. S.	120	0	0
3 Sir Frederick A. Nicholson	100	0	0
4 Dr J. L. Strachan Davidson (Master of Balliol)	75	3	8
5 Mr. P. Pandithorai Thevar	100	0	0
6 „ Lionel Davidson, I.C.S.	50	0	0
7 „ Arthur Mayhew	50	0	0
8 „ T. Ramakrishna Pillai	25	0	0
9 „ J. M. Velu Pillai	25	0	0
10 Revd. W. H. Blake	25	0	0
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12 Revd. W. T. Walker	25	0	0
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31 „ A. S. Appasami Pillai	10	0	0
32 „ T. O. Shanmugam Pillai	7	0	0
33 „ T. B. Ramaswami Aiyar	5	0	0
34 Revd. G. Arumainayagam	5	0	0
35 Mr. S. V. Kallabiran Pillai	5	0	0
36 „ P. Venkataswami Mudaliar	5	0	0
Total, ...	1,000	15	8

NOTES AND REVIEWS.

As announced in our last issue, the Kumbabishagam ceremony of this Matalaya was celebrated on the 3rd September, 1908, followed by abishegams, &c., for the next ten days. During which time, processions of the Thayumanaswami were held, pamphlets on Saivasiddhanta religion by Mr. Shunmuga Mudaliar and Kuminis by printer Mr. Subapathi Pillai were distributed and also Harakathas were held.

The thanks of the Sabha and the Public are due to the following gentlemen and other donors for their generous help.

1. The Zemindar of Marungapuri, 2. Mr. J. M. Nallaswami Pillai, B A, B L, 3 Mr. C. T. Ramaswami Chettiar, 4 Mr. Krishnaswami Pillai, 5 Gangavalli Mittadar - Mr. Chidanbara Mudaliar and many others from Madras, Pondicherry, Colombo, &c.

OUR NEW EXCHANGES.

The first 3 numbers of the II Volume of this Journal are before us. It is devoted to the exposition of The Guanodaya. Madhya philosophy. It contains the life and faith of Sri Madhvacharya, besides various interesting articles.

We gladly welcome this new monthly Journal edited by our well-known friend Mr. A. Govindacharya, The Jnanin. Vedagriham, Mysore. This is only a revival of his late publication "the Vishistadvaitin" under the new name of "the Jnanin." He says, as a reason for change of name, that the former title Vishistadvaitin was by some considered as savouring of sectarianism, and hence he changed it to a more socially inviting title the Jnanin. It will deal principally of the Vishistadvaitic aspect of the Vedanta.

This is a new monthly Magazine devoted to the study of Religion, Philosophy, Psychology, Occult Science, The Oriental &c., edited by our able Tamil Pandit Mr. Mystic Myna. R. S. Vedachalam Pillai, of the Christian College, Madras. The necessity for the appearance of this new Journal is explained by him as follows:— 'There are numberless Magazines and periodicals all throughout the world which deal with all kinds of topics from the veriest common place politics to the highest transcendental system of Philosophy. But there is not, so far as our knowledge goes, one single publication in existence which truly represents the occult side of Saiva Siddhanta or the inestimable value of ancient Tamil literature'

We wish our new contemporary every success.

CHAPTER VI.

ON PASA (BOND OR IMPURITY).

162 Q How many kinds of Pasa are there

A Three kinds of bandams which fetter the soul are :—

1. Anavam (Ignorance --the soul's inherent impurity or imperfection)
2. Karma (the sum total of human action, involved as cause and effect, producing pleasure and pain, and causing rebirths)
3. Maya (cosmic matter)

163 Q How is Anavam united to Atma ?

A Just as rust is present in copper eternally.

164 Q What are the 8 qualities of Anava (ignorance) ?

- A
1. Vikarppam (difference, error)
 2. Karppam (agreement)
 3. Krotham (hate)
 4. Mogam (desire, lust)
 5. Kolai (murder)
 6. Agnar (pain)
 7. Matham (fury)
 8. Nagai (laughing)

165 Q How does inert Anava act ?

A Just as poison.

166 Q How will God get rid of Anava Sakti ?

A By giving it material body.

167 Q How will anava sakti disappear ?

A By perception of the True

168 Q What does Anavamalam resemble ?

A It pervades like darkness.

169 Q What kind of desire will anava create ?

A It will create desires and passions which are low and bring only pain.

170 Q How does anava hide Siva from the soul ?

A Just as cloud covers the sun from the world.

171 Q Is the anava destroyed in mukti (salvation) ?

A It will not be destroyed, but its power alone will be lost.

172 Q What is *karma* ?

A Our actions are *karmas*.

173 Q How many kinds are they ?

A Good deeds and bad deeds.

174 Q What are the sources through which the good and bad deeds are produced ?

A By mind, senses and body.

175 Q What is the name of the deed done through mind ?

A *Manatham* (That which is done by the mind .

176 Q What is the name of the deed done by body ?

A *Kayikam* (That which is done by body).

177 Q What is the name of the action performed by speech ?

A *Vasikam* (that which is done by mouth).

178 Q Will good deeds be balanced with by bad deeds, and bad deeds by good deeds ?

A No. The fruits of each must be enjoyed separately

179 Q What is good ?

A Good is that which we do according to the teachings of Vedas and Agamas.

180 Q What is evil ?

A That which we do in contravention of scriptural teachings is evil.

181 Q What is the name for both the deeds we now do ?

A It is called Agamiam.

182 Q What is the name for both the deeds we now enjoy ?

A Prarathvam.

183 Q What is the name for the deeds remaining unenjoyed ?

A Sanchitham.

184 Q How can Sanchitham be got rid of ?

A By the grace of Gurn or spiritual teacher.

185 Q How can agamiam be got rid of ?

A By meditation or religious practice.

186 Q How is Prarathvam got rid of

A By the death of the body.

187 Q How is karma got rid of ?

A By atonement and suffering.

188 Q How will karma attain maturity ?

A By the attainment of Sivapunya or godly virtue.

189 Q Is the world produced from God ?

A No. It is created from Maya or non-ego.

190 Q What is maya

A It is the first cause for the creation of the world.

191 Q How many kinds are they

- A 1. Sutta maya
2. Asntta maya.
3. Prakrithi maya

192 Q Is maya an inert matter or intelligence ?

A It is only an inert matter

193 Q Is maya eternal or not ?

A It is eternal and all prevading

194 Q How many kinds of bodies are there ?

- A 1. Sthula sarira (the body of the soul in the waking state).
2. Sukshma Sarira (the body of the soul in the dream condition).
3. Karana Sarira (the body in profound sleep).

195*Q Where do five *kalais* arise from ?

A They arise from sutta maya.

196 Q Where do the three *gunas* come from ?

A It comes from Prakrithi maya.

197 Q What are the four *Vakus* that are produced from Sutta maya ?

- A 1. Sukkumai.
2. Pisanthi.

3. Mattimai.

4. Vaikari Vide Q 46.

198 Q What is Vaikari ?

A It is the sound that is heard through ear

190 Q Where did Sivatatva arise from ?

A From Sutta maya.

200 Q Where did Vedas come from ?

A It also came from sutta maya.

201 Q How is the world contained in maya ?

A Just as a big banyan tree is contained in the small seed.

202 & 203 Q How many kinds of Ahankara (Pride of self) are there ?

A Three kinds, viz.

1. Buthathi.
2. Vaikarika.
3. Thaisathan.

204 Q Is air &c. produced from the Akas (space)

A No.

205 Q What are the 5 elements produced from ?

A They are produced from Tanmatras (origin or elements), which are (1) Sabda (sound), (2) sparsa (touch), (3) Rupa (sight), (4) Rasa (taste) and (5) Ganda (smell).

206 Q What are Asutta maya ?

A The 5 elements, Earth, air, fire, water and ether.

207 Q What is Suttasutta maya ?

A It is Vidayatvatvam vide Q 4 Sutta maya is so and.

CHAPTER VII.

ON SADANA (MODE OF ATTAINING AN END OR BLISS).

208 Q What is the first Sadana or practice for emancipating oneself from Pasa and attaining Bliss.

A To acquire learning and to act up to it.

209 Q What is the second mode of attaining Bliss ?

A To obtain initiation in the presence of a spiritual teacher.

210 Q What is Diksha or initiation

A To destroy pasa and give gnana or wisdom.

211 Q How many kinds of Diksha are there ?

A 1 Samayadiksha.

2. Vishesha diksha.

3. Nirvana diksha.

212 Q What is the third practice for attaining the end ?

A To perform

1. Sariya (Devotional practices, altruistic in their nature.)

2. Kriya (Religious rituals and worship of God)

3. Yoga (Psychical practices, required for contemplation of God.)

213 Q Will Diksha (initiation) lead to Salvation or Moksha ?

A No. It will give only gnanam or wisdom.

214 Q Will Sariya, Kriya and Yoga give moksha ?

A No. They will give only gnana or wisdom.

215 Q What are the true forms of God's forms ?

A Gurn, Linga and Sangamam.

216 Q How can we get rid of births ?

A By uttering Panchakshara and meditation.

217 Q Which is greater, external or internal worship ?

A Internal worship is greater. It is called meditation by the mind.

218 Q What is the benefit derived by meditation ?

A It will increase the light or intelligence in the soul.

219 Q Are there any other Nishtai or religious practices ?

- A
1. To consider everything as the actions of God.
 2. To consider our spiritual Teacher as God itself.
 3. To reverence the virtuous.
 4. To consider about the mysterious ways of God.
 5. To worship all the true followers of God.
 7. To worship God in temples &c. are other practices.

220 Q What is the benefit of religious practices (nishtai) ?

A It will give Gnanam or intelligence, which will lead to Moksha or Bliss.

CHAPTER VIII.

ON ANUBHAVA (EXPERIENCE.)

221 Q What is Gnanam which is not experienced similar to ?

A It is similar to dream.

222 Q Can you express your experiences to the public ?

A You should not express your experiences to the public just as you would not tell others when you have found out a treasure.

223 Q When will that experience arise ?

A Experience can be found only when selfhood is destroyed and sivagnanam is increased.

224 Q Can we try experience ?

A It cannot be tried, because we cannot examine the capacities of God

225 Q Who can show us the way of experience ?

A Satgurn (True Teacher or Divine Teacher) alone can put us in the way to find out this experience.

226 Q What is Anubhava or experience ?

A The pleasure which one experiences.

CHAPTER IX

ON MUKTI OR MOKSHA.

227 Q What is mukti ?

A Emancipation from Pasa or Mala Bandha and attaining Bliss or Ananda Anubhava.

228 Q Can the emancipated soul come back ?

A It cannot come back just as a river once amalgamated with the ocean cannot come back.

229 Q How is soul amalgamated with God in Mukti ?

A Just as the light of the eyes and light of soul are united.

230 Q How many paths are there for attaining mukti

A Only one.

231 Q Which is the highest mukti

A Siva Sayujyam i. e. to become one with God.

Finis.

THE
SIDDHANTA DEEPIKA
OR THE
LIGHT OF TRUTH

A monthly Journal devoted to Religion, Philosophy, Literature, Science, &c.

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Vol. IX.]

OCTOBER, 1908.

No. 4

RELIGIONS.

(Continued from page 58 of Vol. IX.)

Brotherhood of Religions.

We have already seen what Religion is. It is man's search for God or the means to the unfolding of the God consciousness in man. Or it may be said to be man's idea of his relation to the universe. Almost all religions agree in so far as they all believe in the existence of God. We will see later on in what other respects also they agree.

Any of us pausing for a moment on the title "Brotherhood of Religions" may very well exclaim "Well! whatever else religions may be, most certainly they are not brotherly." And it is unhappily true that if we look into the religious history of the immediate past we shall find therein very little brotherhood; rather shall we find the religions fighting the one against the other, battling which shall be predominant and crush its rivals to death. Religious war have been the most cruel; religious perse

entions have been the most merciless ; crusades, inquisitions, horrors of every kind blot with blood and tears the history of religious struggles ; what mockery it seems amid bloody battle-fields and lurid flames of countless stakes, to prate of "The Brotherhood of Religions.

Nor is it even between religion and religion that the continual strife is carried on. Even within the pale of a single religion sects are formed which often wage war against each other. Christianity has become a bye-word among non-christian nations by the mutual hatreds of the followers of the "prince of peace."

Roman Catholics and Anglicans, Lutherans and Calvinists Wesleyans, Baptists &c. &c., disturb the peace of the nations with their infuriated controversies.

Islam has the fierce quarrels of its shiahs and sunnis.

Even in Hinduism there are now bigoted camps of Vaishnavas and Shaivas, who denounce each other. Religious controversy has become the type of everything most bitter and most unbrotherly in the struggles of man with man.

It was not always thus the antagonism between religions is a plant of modern growth, grown out of the seed of an essentially modern claim—the claim of a single religion to be unique and alone inspired. In the old world there were many religions, and for the most part religion was a national thing so that the man of one nation had no wish to convert the man of another nation.

Each nation had its own religion, as it had its own laws and its own customs, and men were born into and remained in the creed of their fatherland. Hence if we look back into the history of the old world, we shall be struck with the rarity of religious wars. We shall further observe that within a single religion there were many schools of thought which existed side by side without

hatred. Hinduism has its six systems of Philosophy, six—points of view—and while the philosophers wrangle and debate, and each school defends its own positions, there is no lack of brotherly feeling, and all the philosophies are still taught within one *pata-shala* or religious school. Even in one philosophic system, the Vedanta, then are three recognised sub-division—*Advaita*, *Vishishtadvaita* and *Dvaita*—differing on the most fundamental of teachings—viz., the relation between *Jeevatma* and *Paramatma* the Human soul and the Divine soul.

A man may belong to any one of the three or to none of them and yet remain a good Hindu though, as said above, in these modern days religious sectarianism has become more bitter:

In the mighty empire of Ancient Rome all creeds were welcomed, all religions respected, even honoured. In the Pantheon of Rome, i.e., the temple of all Gods, the images that symbolized the Gods of every subject nation were to be found and the Roman citizens showed reverence to them all. And if a new nation came within the circle of the Empire, and that nation adored a form of God other than those forms already worshipped, the images or symbols of the Gods of the new daughter nation, were borne with all honour to the pantheon of the Motherland, and were reverently enshrined therein. Thus thoroughly was the old world permeated by the liberal idea that religion was a personal or national affair with which none had the right to interfere. God was everywhere; He was in everything; what mattered the form in which he was adored? He was one unseen eternal Being with many names; what mattered the title by which He was invoked? The watch-word of the religious liberty of the old world rings out in the splendid declaration of Shri Krishna:—"However men approach Me, even so do I welcome them. for the path men take from every side is Mine.

Swami Vivekananda's words in World's Fair address conveys the same idea. "As the different streams having their sources in different places all mingle their water in the Sea, oh, Lord, so the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to them."

The first time that religious persecution stained the annals of Imperial Rome was when young Christianity came into conflict with the state, and the blood of Christians washed, not as religious sectaries but as political traitors and as disturbers of the public peace. The Christians claimed supremacy over the older religions, and thus provoked hatred and tumults; they attacked the religions which had hitherto lived in peace side by side, declaring that they alone were right and all others wrong; they aroused resentment by their aggressive and intolerant attitude, causing disturbances wherever they went. Still more they gave rise to the most serious suspicions of their loyalty to the state, by refusing to take part in the ordinary ceremony of sprinkling incense in the fire before the statue of the reigning Emperor and denounced the practise as idolatrous: Rome saw her sovereignty challenged by the new religion and while carelessly tolerant of all religions she was fiercely intolerant of any political insubordination. As rebels, not as heretics, she flung the christians to the lions, and chased them from her cities into caves and deserts. It was this claim of christianity to be the only true religion, which gave birth to two religious persecution, first of christianity then by it.

For as long as your religion is yours, and mine is mine, and neither claims to impose his religion on the other, no question of persecution can arise. But, if I say, "Your conception of God is wrong and mine is right, I only have the truth, and I only can point out the way of salvation, if you do not accept my idea you will be damned", then if I am logical and in the majority, I must be a persecutor, for it is kinder to roast misbelievers here than to

allow them to spread their misbelief and thus damn themselves and others for ever.

If I am in a minority, I am likely to be persecuted ; for men will not readily tolerate the arrogance of their fellowmen, who will not allow them to look at the heathens save through this special telescope.

Christianity from being persecuted became dominant, and seized the power of the state. This alliance between church and state made religious persecution half political.

Heresy in religion became disloyalty ; Refusal to believe with the Head of the State became treason against that Head ; and thus the sad story of Christendom was written, a story which all men who love religion, be they Christians, or Non-Christians must read with shame, with sorrow almost with despair. And how the " Power that shapes our ends " has marked with national ruin, the evil results of unbrotherliness in religion, Spain carried on a fierce persecution against the Moors and the Jews she burned them by thousands, she tortured them, and exiled them. The tears and the cries of the weak she crushed so pitilessly, became the avengers.

The result was that she sank from being the mistress of Europe, to the little regarded power she is to-day.

Islam caught from Christianity the deadly disease of persecution. The name of Mahammud the merciful was used to sharpen the swords of his followers ; and in India the doom of the Moghul empire rang out in the cries of the dying, slaughtered for their faith by Aurangzeb. Going back to the Hindu period we can see how the Buddhists were massacred by the Brahmans throughout India.

In India as in Spain, religious persecution has resulted in political disaster.

Thus is the need for Brotherliness enforced by the destruction that waits on unbrotherliness. A law of nature is as much proved by the breaking of all that apposes it, as by the enduring of all that is in harmony with it. The multiplicity of religious beliefs would be an advantage, not an injury to Religion, if the religions were a Brotherhood instead of a battlefield. For each religion has some peculiarity of its own, something to give to the world which the others cannot give. Each religion speaks one letter of the great name of God, the One without a second, and that name will only be spoken when every religion sounds out the letter given it to voice, in melodious harmony with the rest. God is so great, so illimitable, that no one brain of man, however great, no one religion however perfect, can express his infinite perfection. It needs a universe in its totality to mirror him, nay countless universes cannot exhaust him. A star may tell of His radiance. A planet may tell of His Order, revolving in unchanging rhythm. A forest may whisper His Beauty, a mountain His strength, a river His fertilising Life.

But no object, no grace of form, no splendour of colour, nay, not even the heart of man in which He dwells, can show out the manifold perfection of that endless wealth of Being. Only a fragment of His glory is seen in every object, in every mode of life, and only the totality of all things, past, present and to come, can image out in their endlessness His infinitude.

And so also a religion can only show forth some aspects of that myriad faced existence. What does Hinduism say to the world? It says *Dharma*—law, order, harmonious dutiful growth, the right place of each, right duty, right obedience. What does Zoroastrianism say? It says *purity*—stainless acts of thought, of word and of act. What does Buddhism say? It says *wisdom*—knowledge all-embracing wedded to perfect Love, Love of man, of vice of humanity, a perfect compassion the gathering of the

lowest and the weakest into the tender arms of the Lord of Love himself. What does Christianity say? It says *self-sacrifice*, and takes the cross as its dearest symbol, remembering that whenever one human spirit crucifies the lower nature and rises to the Supreme, there the cross shines out.

And what does Islam say? It says *submission*—self surrender to the one Will that guides the worlds and so sees that Will everywhere that it cannot see the little human wills, that live only as they blend themselves with it.

We cannot afford to lose any one of these words, summing up the characteristics of each great faith; so while recognising the differences of Religions, let us recognise them that we may learn, rather than that we may criticise. Let the Christian teach us what he has to teach, but let him not refuse to learn from his brother of Islam or his brother of any other creed, for each has something to learn, and something also to teach. And, verily, he best preaches his religion who makes it his motive power in love to God and service to man.

Let us see why we should not quarrel apart from these general principles. Because all the great truths of Religion are common property, do not belong exclusively to any faith. That is why nothing vital is gained by changing from one religion to another. We need not travel over the whole field of the religions of the world in order to find the water of truth. Dig in the field of your own religion, and go deeper and deeper, till you find the spring of the water of life gushing up pure and full.

Is the above sentence on the universality of religious truths true in fact or is it only verbiage?

We cannot but repeat that the fundamental doctrines underlying the principles taught by all the religions of the world are exactly the same. This identity, this unity in diversity can be

recognised only by those who have unbiased minds and deep insight. Whereas there has been controversies after controversies between the theologians of the various religions, there existed a unity among the minds of the saints of the various religions. The saints agree when the theologians do not. Intellectually there exists a diversity whereas spiritually there is unity.

Great men have formulated in divers ages, in divers ways the facts of the universe.

And the teachings about these facts as thus formulated by them form the doctrine of the various religions. Mention may be made of some of the doctrines common to many religions are :—

1. The unity of God.
2. The trinity of the manifestations of the power of God.
3. The emanation of Jeevatma or the human soul from the Paramatma or the Divine Spirit.
4. Immortality and reincarnation of souls.

&c.

&c

&c.

But any how these religions must necessarily vary in some points, with the variations and the limitations of the human mind that framed their dogmas. But this is a matter to rejoice over not to deplore, for the many views of truth give fullness and roundness to its presentation. And each man's thoughts enrich the ever growing heritage of humanity. This variety of religions is a beauty and not a defect. As the various colors of the sky and sea and land are all due to the variety of combinations of matter which take from the one white light, the constituents they need and throw back the rest in gorgeous play of colors ; so also do men's varying minds assimilate what they require of the one Truth and yield the manifold splendours of religious thought. Rightly seen all religions might be considered as sects in one universal religion—when this is recognised Religion will become once more a binding instead of a disintegrating force and will work for peace instead of moving to war.

M. D.

THE ADVAITA ACCORDING TO SAIVA SIDDHANTA PHILOSOPHY.

by

Mr. J. M. Nallaswami Pillai, B.A., B.L.

(Continued from page 57, Vol. IX.)

Vishistadvaita writers have no doubt used the illustration of mind and body but nowhere do they discuss the nature of this relation ; much less do they seem to have apprehended the analogy of vowels and consonants. Doctor Bain discusses this question in his book on ' Mind and Body,' and we wrote as follows in *Siddhanta Deepika*, Volume II, page 13, and the whole article is worth transcribing here in full :—

" Of letters, the letter A, 1 ani."—Gita.

" There is an alliance with matter, with the object or extended world ; but the thing allied, the mind proper, has itself no extension and cannot be joined in local union. Now, we have a difficulty in providing any form of language, any familiar analogy, suited to this unique conjunction in comparison with all ordinary unions, it is a paradox or contradiction."—Bain.

" The quotation we give above is from Dr. Bain's remarkable book ' Mind and Body' and the several chapters comprising the book are worth close study even though we are not bound to accept the learned Doctor's conclusions and share in his hope that the philosophy of the future will be a sort of qualified materialism. The important thing is to get at his facts, as far as they can be arrived at by close observation and experiment and such inferences as are warranted by strict logic, which have been most thoroughly sifted and about which therefore there can be no doubt. We will enquire therefore what are the proved facts concerning the nature of mind and body and their characteristics and the nature of their connection so far as they can be ascertained. Now as regards mind, it is analysed into Feelings (including emotions), Will and Intellect. " These are a trinity in unity ; they are characteristic in their several manifestations, yet so dependent among themselves that no one could subsist alone ; neither Will nor Intellect could be present in the absence of Feeling ; and Feeling manifested in its completeness carries with it the germs of the two others." The ultimate analysis of a Feeling being either a pleasure or a pain, it is seen, however, that volition or thought could not in any sense be confounded with Feelings. What Dr. Bain however means

in the above quotation is that without the acquisition of feelings, no volition or thought could arise first, that feelings are primarily all derived through the sensory organs and centres. And a pleasure is seen to be connected with an activity which tends to promote life (உயிர்க் கிதம் செய்தல்) and a pain, to destroy life (உயிர்க் கதம் செய்தல்) which determine also in ethics, the nature of right (good) and wrong, *Papam* and *Punyam*. This principle is stated as the law of self-conservation. But there is a limit to all pleasures ; and even a pleasure may become painful, if only carried to excess. Another law exhibited in feelings, which applies also to thought, is what is called the law of relativity, namely that " change of impression is necessary to our being conscious " Either a feeling or a thought only too long prolonged becomes feeble and feeble till it is blotted out altogether and we are no more conscious of such feeling or thought, and to become conscious again we soon change this train, and then revert. The Tamil philosophers state this principle in the axiom நினைப்புண்டேல், மறப்புண்டாம், ' If there is thought there is forgetfulness also.' Dr. Bain almost confesses that both on the mental and physical side, the reason for this exhibition of this law is not very explicable. But Hindu philosophers take this fact as showing that man's intelligence (அறிவு) is weak (செற்றறிவு) and it can become stronger and stronger and become all thought by practice (Sadana). In Yogic practice, what comes first is more darkness, oblivion than light, but continuing in the same path, there dawns true light in the last resort, and the nature of the light is so often mistaken in the interval, so many shades of it breaking out. And our volition (இச்சை--Ichha) determines our actions as impelled by Feeling or Intellect. Intellect is analysed into a sense of similarity and Retentiveness or Memory. What are called variously as memory, reason, judgment, imagination, conception and others are all resolvable into these three kinds. And the difference lies at the very basis of our intellect. No knowledge and no intellectual operation is possible, if there is no difference in the constituent elements, if there is a mere sameness. If there was only one colour, the art of painting will be an impossibility ; if there was only one sound or tune, music we could never hear. As it is, the law of relativity governs our very being. Sameness could give knowledge, only if there was difference, and hence the sense of similarity is also accounted an intellectual function ; and a great function it performs in the field of invention. And no high degree of intellectual power is possible if we do not possess the power of remembering our past experiences and impressions. And one peculiarity of the human mind, may we call it a defect, may be also noted here, as based on the law of relativity already stated. The

mind is not conscious of all the impressions through all the sense organs all at once. A man does not become conscious of a sight, a touch, a sound, or a smell all at once. There must be a transition from one to the other, however momentary it might be. And the case of an *Ashtavadani* is no exception to this. Assisted by a good memory, the more *avadanams* he performs the more time does he take. It will be noted that in this analysis of mind, no distinction is drawn between a feeling and a consciousness of a feeling, a volition and a consciousness of a volition, a reasoning and the consciousness of reasoning. Both are taken to be identical and therefore needing no distinction. In Hindu philosophy, they are distinguished, and a mere feeling or willing or thinking is separated from consciousness of such functions, and the pure consciousness is taken as the soul or *Sat*, and the rest classed with the body and the world as non-soul or *Asat* (other than *Sat*). And we will speak of this distinction further on. From these mental functions however are contrasted the body and its functions and the so-called external world. This, collectively called matter or the non-ego or the object, possesses certain characteristics and properties which are not found in mind at all, such as breadth and length (order in place, extension, hardness and softness (inertia), weight (gravity) colour, heat, light, electricity, organised properties, chemical properties, etc., etc., and the most important of this is *extension*. Matter is *extended*, Mind is *unextended*. Says Dr. Bain :—

"We are in this fix : mental states and bodily states are utterly contrasted ; they cannot be compared, they have nothing in common except the most general of all attributes---degree, order in time ; when engaged with one we must be oblivious of all that distinguishes the other. When I am studying a brain and nerve communication, I am engrossed with properties exclusively belonging to the object or material world, I am unable at that moment (except by very rapid transitions or alterations) to conceive a truly mental consciousness. Our mental experience, our feelings and thought have no extension. No place, no form or outline, no mechanical division of parts ; and we are incapable of attending to anything mental until we shut off the view of all that. Walking in the country in spring, our mind is occupied with the foliage, the bloom, and the grassy meads---all purely objective things. We are suddenly and strongly arrested by the odour of the May-blossom, we give way for a moment to the sensation of sweetness ; for that moment the objective regards cease ; we think of nothing extended ; we are in a state where extension has no footing ; there is to us place no longer. Such states are of short duration, mere fits, glimpses ; they are constantly shifted and alternated with object states, and while they last and have their full power, we are in a different world ; the material world is blotted out, eclipsed, for the instant unthinkable. These subject movements are studied to advantage in bursts of intense pleasure or intense pain, in fits of engrossed reflection, especially reflection on mental facts ; but they are seldom sustained in purity, beyond a very short interval ; we are constantly returning to the object of things to the world whose basis is extension and place."

However widely these may differ, there is this remarkable fact about them that they are found united together in a sentient being—man or animal. And the exact correlation, correspondence or concomitance in these two sets of phenomena is what Dr. Bain takes very great trouble to show in several chapters. This we need not deny as Dr. Bain fully admits that this conjunction and correspondence do not warrant us in stating that mind causes body or body causes mind; but his position is that mind-body. There is a duality in the very final resort and ultimate analysis but a disembodied mind cannot be thought of and he uses various expressions such as an 'undivided twin' a 'double faced unity,' 'one substance with two sets of properties,' etc. And we don't see why Dr. Bain should ally himself with materialists if he is not going to call this *one substance* not as matter altogether but as only matter-mind or mind-matter, unless it be that he is unable to prove himself the existence of mind except in conjunction with an organised body. This latter circumstance again causes no difficulty to the Siddhanti who postulates 'முத்தியிலும் மும்முதலுண்டு.' 'Even in Mukti, none of the three *padarthas* is destroyed,' and who no more believes in a disembodied mind than Dr. Bain, unless a body or an organism be taken to be the body composed of all the 25 lower *tatvas*. From the table given in No. 10 of the first volume of this Magazine, it will be seen that even the most spiritual beings have a body composed of *Asudda* or *Sudda Maya*, and we have also remarked, cautioning against the common mistake of calling matter dead, that these higher aspects of matter are so potent and active as to be often mistaken for God Himself. Passing from this point, however, we now come to the question as to the nature of the union between this mind and body. And when we talk of union, the suggestion that it is *union in place* that is most predominant. And Dr. Bain lays great stress on the fact that such a local conjunction is not to be thought of, is impossible. There can be no union in place between an unextended thing (as *Chit*) and an extended thing (as *Achit*); and all such expressions, external and internal, container and contained, are also misleading and mischievous. The connection is not a casual connection. It is wrong to call such conjunction as one acting on the other, or as one using the other as an instrument. The theory of occasional causes and of pre-established harmony are also antiquated now. The phenomenon is a most unique one in nature; there is no single similar conjunction in nature, so that we may compare it by analogy, and there is no fitting language to express such conjunction either. The only adequate expression to denote a transition from an object cognition to a subject one is a *change of state*. Language fails, analogy fails,

to explain this union though in itself a fact and it remains a mystery in essence, though to seek an explanation for an ultimate fact can in no sense be logical ; and all that we can do has been done when we have tried to generalize the various sets of phenomena into the fewest possible number and if we cannot pass to a higher generalization than two, we can only rest and be thankful.—*New Reformer*.

(*To be continued.*)

NAVARATHRI AND ITS ORIGIN.

There lived in the Tretayuga a king named *Siketi* endowed with all virtues. He married *Sweti*, a most devoted and faithful woman. His administration was a model of perfection. People lived in happiness and joy. He was a patron of all religious and charitable institutions. While thus passing his days happily, he hardly knew that a cloud was brewing in the atmosphere of his happiness. Suddenly he was visited by an evil star. A more powerful king invaded his dominions ; unlike other kings he offered no resistance and yielded quietly. Himself and his family were taken prisoners and kept in a dark dungeon to lead a life of hardship. On account of the virtuous deeds he had done to his people, God took pity on him and brought about his release. Owing to the curse pronounced by a sage, they had to wander in a dense, uninhabited forest, subsisting on whatever they could get ; not a single human being was to be found anywhere. After experiencing many difficulties and trials they succeeded in getting to a place where they found the sign of human habitations.

The scene here is a beautiful flower garden, birds fly in the air singing their melodious airs, and animals roam fearlessly at will in peaceful security. This was *Panchavati* that lent sweetness and joy to Rama and Sita in their exile. This was an *Asrama* where nature was profuse, and where the contemplative man would find an undisturbed calmness in the outer world which could harmonise with that of his own inner self. Here they found to their astonishment a sage seated on a deer skin, and offering his morning oblation to the supreme Lord

They noiselessly approached the sage and stood at a respectful distance, till he finished his oblation, and on finishing, they prostrated themselves at his feet. The sage blessed them. He was anxious to know who they were and whence they came. From his Gnan-drishhti he learnt all about them and said "Madam, I see from your appearance that you have once led the life of a queen. Why wander you now amidst the wilds of this region? Tell me what is the misfortune that has befallen you. I would most willingly do anything for you that lies in my power." The helpless lady was rejoiced at the soft words of the great sage, and humbly narrated all her difficulties from the time of the king's defeat till their arrival at the Asrama. He was deeply affected with her troubles and addressed her thus 'Madam, be not afraid. This is the bank of the river Panchavati. Here is the abode of three Goddesses, Kali, Saraswathi and Lashmi. She wishes to do good to you. Go to the temple and worship Her. To those that sincerely seek Her, She is never far off! She, that infinite ocean of mercy, is the humblest servant of Her lovers. Who could be kinder than She from whom all kindness flows and who could be sweeter than She who is sweetness itself? Blessed indeed are they that seek Her, only, madam, you should seek Her sincerely.' An auspicious day was then fixed and she began the worship from the first day of the lunar half of the month of Asvayuja. The sage asked her to worship the Goddess Kali for three successive days, then to worship the Goddess Lakshmi for the next three days, then to worship Saraswathi for another three days. Goddess admired the patience with which she endured her sufferings. Pleased with the fervent piety and the saintly character of the lady, Goddess wished that she should be blessed with a worthy child, and that child which was to be born of her shortly, would become a great hero, and his fame would cover the whole land. In accordance with this blessing, sometime after, a male child was born to her, on looking at whose beauty, she was transported with joy and thankfully sang the praises of the great Goddess. The child who was named Bhaswara, became a boy. He is said to have mastered all the Sastras (the art of warfare included). The boy grew to manhood. He soon learnt the fate of his parents and advanced to meet his enemy to wrest his lost kingdom from him. War ensued; the enemy was completely defeated. Thus doing the duties of a worthy son he took his parents to the former capital and began to rule. He wielded the sceptre with wonderful dignity and justice, and was very much liked by his subjects. Thus he reigned for many a happy year.

So the custom of Navarathri-pooja prevails in our land. They worship for the first three days, the Goddess Kali; the worship of Lakshmi is performed on the next three days and the Goddess Saraswathi is worshipped on the last three days. The festival is styled as Navarathri, because it continues for 9 days. Our sages have laid down rules of the festival to suit the convenience of the people. If one feels himself unable to worship all the nine days, he may choose to worship for three days. Failing that too he is asked to worship the Goddess Saraswathi, on the ninth day. The tenth day or the Vijayadasami is the most important of all other days. It is on this day that our young boys are first taught their alphabet, and our men and women look cheerful and gay. Therefore our Scriptures say that the observance of this festival according to the rules, emancipates people from rebirths and secures them salvation. But you may say, "Sir, so many observe the festival; do all of them obtain Moksha? if so, the world must have become empty of its inhabitants." In the whole of this vast mass of humanity, there are not many that have the real and unswerving faith in the sacredness of the feast. The true and unwavering faith alone is the secret of mukti, and unless and until man has such faith he can never obtain salvation, although every one glibly talks of it as a saleable commodity.

DEEPAVALI.

The most important festival celebrated by all classes of Hindus is the *Deepavali*. For the benefit of those readers of this journal who have not had the occasion to know its origin, a few words may be said by the way as to what it is. The origin is explained in two different ways one by *Saivites* and the other by the *Vishnavites*.

According to the Saivites, a Rakshasa, named Nurakasura, endowed with brutal energy, committed fearful havoc in the camp of the Devas. After a time the Devas went to God, and told him what had happened and solicited His help. God Parameswara, the fountain of love and mercy, readily sent His son *Subramanyu* to help them against the Asura. The Son-God proceeded against

him, fought him and slew him. To commemorate this grand triumph of God, the Hindus have ever since celebrated the festival once a year on the anniversary day of the defeat.

According to the Vishnavites, the Asura, had imprisoned all the Gopis. When Sri-Krishna heard this, His face began to grow pale and bloodless. He felt very uneasy. He went against the Asura, fought with him and left him dead on the field. Having been released, the gopies then joyously went home and illumined their houses. Having bathed at the break of day just at the hour corresponding to that at which Narakasura died, they all partook of a sumptuous feast. The Hindus have since that day celebrated the feast.

From the pure secular considerations, this Puranic story may appear to be unreasonable, useless and superstitious, but when viewed in the light of philosophy, its usefulness will at once be perceived. Understanding this properly a person may attain to bliss.

God Subramanya stands for *Atmagnana*. The Devas represent *Satwaguna*. The Rakshasa is said to be the evil principle. The oppression of the Devas by the Rakshasa implies that the *Satwaguna* is interfered with by wickedness. The Devas, when in misery, applied for help; that is, the miserable man seeks a spiritual guru. God gave Subramanya, for help should be known by us thus --they were taught by Him the knowledge of self. With the help of this knowledge the man conquers the wicked principle and regains *Satwaguna*.

Generally this festival is celebrated on the dark night. The night is not something different from *Ahankara*. The illumination stands for *Atmagnana* and the sounds of the crackers represent the din of the contest with the wicked principle.

Our puranic stories are not without their philosophic significance. One may take up story after story for study and learn a chapter of the *Vedanta*. This would be a useful exercise to the religious student tending to the growth of his intuitive faculties.—
Gnanodaya.

As contra-distinguished from *chit* it is called *jada* (dead matter), which name we shall, hereafter, adopt for matter. *Chit* and *jada* are inseparable, and are, therefore, *Brahma*, the sole Ineffable Reality. *Brahma* is called *Brahma* the unconditioned, which requires no explanation. It is called also *Atman*, which, being generally translated by the word *self*, for want of a better one, is likely to be misunderstood. Some argue that the sages of the Upanishads believed that every object has a *self*, and all the *selves*, so to speak, being one are called *Atman*, by way of expressing the *reflexive* notion. This language is ambiguous, if not wrong. Self implies individuality which is foreign to the nature of *Brahma*, but as all individuality is in and of *Brahma* self, soul-individuality is said to be the same as, inseparable from, *Brahma*. It is in this double sense of *self* and *Brahma*, of the inseparability of the two, that the word *Atman* is used. It is something like the Platonic *Demiurges*, not this or that self, but the supreme self, the unconditioned *Brahma*. So then, just as *Prakrti*, *Agnana*, *Anirvachaniya*, and *Maya*, * are names of *jada*; *Gnana* and *sat* are names of *chit*; and *Brahma*, *Bhuma* *Atman* * are names of the inseparability of the true, the universe as a whole, *Advaita*. We have thus seen what simple scientific meaning *Advaita* bears, notwithstanding the many metaphysical subtleties which uselessly mystify its import. This philosophy recognises no *duality*, and asserts no *unity*, but maintains inseparability, whence the name *A-dvaita*,—non-duality,—in other words, not *A-bheda*—unity, but *Ananyatva*—inseparability. Real knowledge is the knowledge of the *Advaita*—the *gnana*; for *Brahma* is the only Reality, in all time and all places of its true factors *chit* is the only thing constant and unique *

* There is one more name, *Avidya*, which is only a minor technicality, and will be explained further on.

* These three are not always used strictly in this sense; for we sometimes find them used for mere *chit*, as opposed to *jada*.

* That *chit* is unique and constant is proved by an appeal to experience. If it were changing, all our knowledge of the past as connected with the present, in such forms as I who was a child are now a man, would be impossible even the unity of our sleeping, dreaming and making experience will be broken. Hence it is the absolute; even Relativity is knowable through it—*Panchadasi*.

and perfectly knowable ; jada, though inseparable from it. is not knowable in itself. but through the names and forms* it assumes ; and it therefore, not constant, but illusory. All substances, whether inorganic or organic, are known to exist as subjects or objects of joy, only because they possess *clit* ; *sat*, and *ananda*. These three which are constant, plus name and form (*Maya*) which are not constant, constitute *Brahma*, the whole of the universe, the absolute Reality, the true *Advaita*.

If this is *Vedanta*, as we know it to be, we may declare as *Srikanta Sivacharya* declared more than thousand years ago, that there is no difference between *Vedanta* and *Siddhanta*, *Veda* and *Agama* and that this is *Vedanta Siddhanta Samarasa*.

The whole mischief, as will be perceived, of the idealist school is in taking the prefix *A*, in such words as *advaita*, *agnana*, *avidya*, *asat* &c., as signifying negation, (இன்மைப் பொருள்) instead of the அன்மைப் பொருள், and we have long ago pointed that such words as *asat* does not mean non-existence as so frequently translated but only “*other than sat*.” And the mark of changeability pointed out by *M. N. Dvivedi* is thus brought out by our *Yogi*. “அங்கனமாகவும் ஒரு தன்மைத்தாய் நில்லாது காரிய அவத்தையில் தூலமாய் வினங்கி நின்ற பிரபஞ்சம், காரண அவத்தையிற் குக்கும மாதிய சத்திவடிவாய் வினங்காதுநிற்கும் வேறு பாடுடைமை மாத்திரை பற்றியன்றே பிரபஞ்சம் அசத்தெனப் பட்டது.” “Is not the universe called *asat*, as it is not constant, is apparent to us as effect but non-apparent when reduced to its original cause, as *Subtle Sakti*”

Nothing is new under the Sun and one favourite objection to the theory of *advaita* as expounded here and which we quoted from a modern writer and which we replied to at pages 30 to 33 in our edition of *Sivagnanabotham*, we find to be centuries old.

Svarajya-Siddhi of Sureśvar.

This objection is restated by Professor Deussen in the following words.

The existence of God will be precluded by that of space, which is infinite, and therefore admits of nothing external to itself, and nothing within save that which fills it, i. e., matter (the most satisfactory definition of which is "that which fills space").

(Philosophy of the Upanishads, page 45).

This objection which is so learnedly put is answered by our Yogi in almost scathing terms.

“ இன்னும் அவர், பசுபாசங்கள் மெய்பொருள் என்பார், முதல்வன் வியாபகத்துக்கு தூனதை கூறுபவராவர். யாதினாலெனின், ‘பசுபாசங்கள் உள்ளவிடங்களில், முதல்வனிருப்பிடையறவுற்று அவன் வியாபகம் குறைவுதலால்’ என்றிவ்வனம் ஆசங்கை நிகழ்த்தாநிற்பார். இன்றோரன்ன ஆசங்கைகளை அவர் பிராகிருத அவயவகண்டப் பொருட் பயிற்சியினால் நிகழ்த்துகின்றார். என்னை? அவயவமுடைய கண்டப்பொருளன்றி நிரவயவ அகண்ட சச்சிதானந்தப் பொருள் மற்றொன்றால் இடையறவுற்றுக் குறைவுனதாதலானென்க. ஆதிபகவானாகிய இறைவன் நிரவயவ அகண்ட சச்சிதானந்த முதற்பொருளாகலின், அவன் அநாதியே தன்போல நித்தியமாய்த் தனக்கு வியாப்பியமான சித் அசித்துக்களில் யாண்டுங் கலந்து நீக்கமறத் தன்பூரணத்திற்கு தூனதை யாதாயின்றி யவையே தானாய் நிற்கும் பெற்றியுடையனென்க. இனி அப்பெற்றி, உயர்களால் இற்றென அறியவும் ஓதவும் வராத சொரூபமாம். அற்றாகலினன்றே சுருதிகளும் அவன் சொரூபவியல்பு “வாக்கு மனசாதிதம்” என்றும், அநீர்த்தேசியம்” என்றும், அவ்வனம் முறையெடுத்து ஓய்ந்தனவென்பது. “வாக்கு மனங்கழிய நின்ற மறையோனே” என்னும் தமிழ்வேதமும் அக்கருத்தே பற்றியெழுந்தது. வளி தீ, நீர், நிலமென வொன்றற்கொன்று தூலமாகி நிலைபெறும் பூதங்கள் நான்கிற்கும் குக்குமபூதமான ஆகாய மிடங்கொடுத்த வியாபகமாய் நிற்கும் பெற்றியே மக்கட்குற்றறிதற்கு அரிதாகிய தூண்பொருளாம். ஆனபின், நிரவயவ அகண்ட சத்தாயும் ஆந்தமாயுநிற்கும் பரப்பிரம முதற்பொருள் பசுபாசங்கட்கு அந்தரியாயியாயும் வியாபியாயும் பூரணமுற்று நிற்குஞ் சொரூபவியல்பை, மாயா தனுகரணங்களாற் கட்டுற்று உவற்றினுபகாபத்தானும், சத்தமாயா நாதவிருத்திகாரிய சத்த சமூக

மான் வேதமுதலிய கல்வியறிவு மின்மன்ளிவினக்கத்தானும் சிறிதறிவு வினங்கி, அவ்வனம் வினங்கிய சிற்றறிவு மாத்தினாயானே, நாம் பிரமமென்று தருக்கி. இறைவன் திருவருட்கயலாய்க் கேவலமுற்றுமூலும் பசுபோதப் புல்லறிவுயிர்கள், காமநிந்தாமென்றொருப்படுதலும், பசுபாசங்கள் மெய்ப்பொருளாயின் அவற்றினிருப்பான் முதல்வன் வியாபகத்திற்கிடையரவு முட்டுற்று ஊனதை புருதருமென்று பாண்டித்தியம்போல அபிதயித்துக்குதர்க்க நிகழ்த்தலும் புல்லறிவுமுதிர்ச்சியாவதல்லது மற்றியாதாமென்க.”

“ Again, they say that those who assert the reality of *Pasu* and *Pasa* (souls and matter, &c.) will be ascribing a defect to God's omnipresence because where these *Pasu* and *Pasa* exist, there will be no place for God. This objection is pressed by them from their knowledge of finite material objects possessing extension. For this reason, that, except for extended finite objects, there is no limitation arising from the existence of other objects for the unextended infinite Satchidananda God. As the Supreme One is the unextended (Niravayava) infinite Satchidanandam, He is eternally in inseparable union and one with the eternally existing Clit and Achit contained in him, and so this omnipresence will in no way be subject to any defect. This nature of His is such as no mortal can know or describe. Hence it is the great Vedas get tired in describing “ Him as beyond reach of thought and speech,” and as ‘ Anirthesiam. In this sense again do the Tamil Vedas speak of Him as ‘ The Supreme One of the Vedas beyond reach of thought and speech.” It is difficult for man to grasp the subtle manner in which even among material objects, air, fire, water, and earth one grosser than the other, are all contained in the subtle Akas. How then can man, who being bound in body and senses formed of maya, and gaining with this help and the little intelligence, which can be compared to the light of the firefly, derived from the study of the Vedas and other arts, etc., formed of Sabda arising from the *Suddha Maya Nadha Vritti Karyam*, think they have known everything, and think they are God, but are really ignorant being only puffed up with *Pasubheda*, how can he understand the nature of Parabrahman who being the unextended,

infinite sat, chit, and ananda is omni present in all souls and matter and is antaryami. ?

That such men should come forward as having known everything, and pose as great pandits and with such illogical arguments as above, what can this be due to, but to great ignorance."

The purvapakshin sees no way of getting out of the difficulty than by postulating the unreality of matter ; and he thinks " the existence of God is conceivable only if the universe is mere appearance and not reality (mere maya) and not the *atman* ; and it breaks down irretrievably, should this empirical reality, wherein we live, be found to constitute the true essence of things," and the clinching argument by which this thesis is supported is quoted from the Professor above. But as we pointed out in our note to the 2nd sutra in Sivagnanabodham, it is a contradiction to call space infinite, as without the idea of finiteness, the notion of space is inconceivable, and if it is matter that fills space, being extended, mind is intelligence or chit and being unextended and spaceless can be present in matter, without being obstructed by matter and though we could not easily conceive how mind and body, the unextended and the extended are in union, a union which Bain characterises as a puzzle and as a contradiction yet the fact of union cannot be disputed. And we had pointed out how the conception of omnipresence is itself derived from the existence of matter. So where the difficulty present to the mind of the Purvapakshins can be thus easily removed, why should they go to the extent of whittling away the existence and reality of matter. According to Advaita Siddhanta (we thought we had brought the word into use, but our Yogi uses the word at p 116 as " our Advaita-Siddhanta" besides formulating its reality and its underivability as an effect, nothing else is asserted. As illustrated by the analogy of vowels and consonants, its dependence on mind, its inseparability, its insignificance and powerlessness independent of mind are all admitted. If there is anyone antagonist whom the

Sutrakara attacks more than another, it is the Kapila Sankhya. The Sankhyan admitted the existence of matter and souls, Prakriti and Purusha. What he denied was the existence of God. And the way he denied was this matter was independent of mind, and it possessed potentialities and powers independent of mind, and it could evolve and resolve by its own motion, matter solely existed for the salvation of man ; and so no God was required who performed the five functions. Kapila accomplished this by solely asserting the independence of matter ; and the sutra kara struck at its root by denying its independence, and shows everywhere how without God, matter existed not and could not be brought into being and could not evolve as without the vowel, no consonant can come into being and have any power. The sutrakara did not deny the existence of Purusha and Prakriti, but there existed *another*, on which this was dependent. And the word *Another*, 'anyata' has thus become a mark or technical term denoting God ; and the sutrakara discusses it in the *antaradikarṇa* in Sutra 21 of the first Pada of first adhyaya. And Dr. Thibaut translates it as follows.

"And there is *another* one (i.e. the Lord who is different from the individual souls animating the Sun &c.) on account of the declaration of distinction.

And Sri Sankara comments briefly as follows

"There is moreover one distinct from the individual souls which animate the sun and other bodies, viz, the Lord who rules within ; whose distinction (from all individual souls) is proclaimed in the following scriptural passage, 'He who dwells in the sun, and within the sun, whom the sun does not know, whose body the sun is, and who rules the Sun within, he is the self, the ruler within, the immortal.' (Brihad Up. III. 7-9.) Here the expression, 'He within the sun whom the sun does not know,' clearly indicates that the ruler within is distinct from the cognising individual soul whose body is the sun ; With that Ruler within, we have to identify the person within the sun, according to the tenet of the sameness of purport of all Vedanta texts. It thus remains a settled conclusion that the passage under discussion conveys instruction about the Highest Lord."

Thereupon Professor Kuntze observes as follows :—

“ Sankaracharya in interpreting this sutra admits that the human spirit is different from the Supreme spirit. But finding such an admission subversive of his system he states in his commentary that beings having the human spirit include the sun, moon and stars, and that God is different from them. This sutra is the fountain head of all the controversy between the dualist or theists and the non-dualists or Pantheists. We expected but in vain copious comments on this Sutra from Shankaracharya.”

The text quoted from Brihadaranyaka is only one of 21 similar passages in which God is declared to be * within or different from all Achetana and Chetana ; and the concluding text makes God distinct from atma or Vignana, the individual soul itself, the individual soul is treated as the body of God.

“ He who dwells in Vignana or atma (according to the madhyandiya text) and different from atma, whose body atma is, and who rules atma within, he is thy atma, the ruler within, the immortal. (III. 7. 22.)

The usual misconception about this text is, and especially of the words ‘ he is thy atma, is that God and the individual’s own atma are identical. But as the whole text shows, ‘ all are but parts of a stupendous whole, whose soul God is.’ This chetana and achetana Prapancha constitutes his sarira, body, and God is the atma within and different from it. So in the case of the individual atma, he also constitutes the body of God, and his soul will be God. So the expression, soul of soul and Life of Life, Light of Light have come into use. So the text ‘ He is thy atma’ means simply ‘ God is the soul’s soul.

And to revert to the original theme, Professor Deussen has frequent qualms of conscience whenever he reads such passages in the Upanishads in which God is spoken of as ‘ another.’

“ Two bright-feathered bozom friends flit around one and the same tree ; One of them tastes the sweet berries. The other, without eating, merely gazes down.”

(Svet. iv. 6. Mundaka, III. i. i. Rig. I. 164. 20.)

Professor Max Muller would prefer to translate the word *antara* as stated as within, as ‘ different from,’ following Deussen.

Or when in Svet, I. 6, the distinction of Soul and God (swan and drover) is explained to be illusory, and at the same time, the removal of this illusion appears as a grace of the Supreme God, who is thereby contrasted with the soul as *another*. (Philosophy of the Upanishads p. 178). Professor Deussen gets out of the difficulty by dividing roughly the Upanishads into Pantheistic and theistic Upanishads, and ascribing these sentiments to the latter. Yet he says that Mundaka Upanishad which according to him breathes a pantheistic spirit quotes the above cited passage from the theistic Svetasvatara. And he is not satisfied with this classification as he is conscious that ‘beneath the characters of theism are discerned, half obliterated those of pantheism and under the latter again those of idealism. And his concluding consolation is “that the Svetasvatara is a work brimful of contradictions.” But the Professor’s difficulty is that he could not think any intelligent and correct Philosophy could exist other than Pantheism or idealism, and of course, any philosophy reconciling theism and Pantheism, dvaita and advaita, Sankhya and Yoga is not possible. Curiously enough however, the Sutra-kara proves the *otherness* of God by quoting the Brihadaranyā, which Professor Deussen places at the very head of all the Pantheistic Upanishads, and as the most ancient of all. In passing we may observe that in Gita chap. XV, verses, 16 and 17, the distinction we have been noting above of the two Padartas and *another* is also clearly brought out; and we had elsewhere pointed out how verse 16 states the Sankhyan Purvapaksha view and verse 17, the Siddhanta.

We now pass on to the other matters discussed in the second sutra. The theory of Karma is discussed but there is nothing especially noticeable herein, as the theory is common to all the Indian Schools except the Charvaka.

In regard to the theory of Maya, our Yogi has very interesting criticisms to offer.

XXVIII. THE DESTROYING OF THE STRIPED SERPENT SENT BY THE
CHAMANALS (JAINS).

While Anantaguna-Pandian was reigning, the beads, ashes, and other tokens of the Siva religion, were everywhere visible, by reason of his patronage. The Chamanals, being moved with envy, made a great sacrifice, out of the fire of which an asuran, in the form of a striated serpent, proceeded, which they sent to devour and destroy the inhabitants of Madura. On its approach the king besought Siva, who gave him permission to kill it; and on its coming to the western gate the Pandian dispatched several arrows, which the serpent broke to pieces; but at length one arrow, shaped in the form of a crescent, penetrated the serpent, which vomited a great deal of poison, by the pestilential effects of which many people of the town died. On this evil occurring, the Pandian besought the god Siva to sprinkle a few drops of ambrosial-water from his hair on the place, which request being granted, the pestilence disappeared; and the king reigned prosperously over his people.

XXIX. THE GOD'S NANDI CONQUERS THE COW SENT

BY THE CHAMANALS.

When the Chamanals found that Anantaguna-Pandian had killed the serpent, they were very angry and consulting together said, "If we send a cow, they will be afraid to kill that." Wherefore making a sacrifice, an asuran in the shape of a cow came forth, which they sent, saying, "Go and destroy Madura." Thereupon it proceeded, raising the dust, and in great rage; hearing which the Pandian went and besought the god, asking what he should do. The God, addressing Nandi, the bullock vehicle, said, "Go and conquer the cow." On which the bullock set out, richly caparisoned, and with great impetuosity; and on meeting the cow assailed it with his horns, but the cow, becoming bewildered, was changed into a mountain, and the bullock, enlarging its size, became also a mountain alongside. But it afterwards, in a slender form, returned to the god? and was received with applauses, in which Parvati joined. Soon after, Rama (Rama-Chandren) came with Sagriven, Anuman, and his forces, to these mountains, on his progress towards Lauca. The sage Agastyar then came to him, and explained to him the legend of these mountaine; whereon he went to Madura and

worshipped the god. On his return from the conquest of Ravana, bringing his consort Sita with him, he again passed by this way, and after paying honors to the god went back to Ayodhya; and after a time returned with his consort to Vaicundam. Meantime, Anantaguna-Pandian having, by the favor of the god, received a son, named *Kulopushana-Pandian*, he had his son crowned; and he himself died.

XXX. *The god came with a great army, on account of Savundra*

Samuntan general of the Pandian.

The general, named Savundra Samuntan, was a great devotee of the god; and while carefully conducting the affairs of the kingdom, the king of a tribe of hunters, who was named Sethurayen, threatened the kingdom with an invasion. On which occurrence the Pandian said to his general, "Take money from the treasury, and raise some more troops." He did so: but instead of raising troops presented all the money to the god; expending it in temple ornaments, feasting the Brahmins, and supporting the followers of Siva; and from time to time put off his master with excuses, falsely pretending to write letters to neighbouring countries for aid. After a month the king became impatient, and said, "To-morrow all the troops should be here, how is it that I see none arrived?" Urged by the necessity of the case, the general went and made known the matter to the god, who replied, "I will come to-morrow with plenty of troops." The general told the king that aid was at hand; and on the morrow a great army appeared. The general then said to the king, "Such a division comes from such a country; such a one from another"; and so on. The king asked, "Who is that seated on horseback in the midst of all?" The general said, "I do not know. But this was the god, mounted on his bullock, it being transformed to the appearance of a horse. The king now put himself at the head of his own troops; and while going forth they were met by a messenger bringing news that the king of the hunters, having gone to hunt in the forest, had been slain by a tiger. On this intelligence being received, the king gave orders for the different divisions to retire to different places. This order was so rapidly obeyed by the army of Siva's followers that the king greatly wondered; and discovering that it was a sacred amusement of the god, he rendered homage to his general, and lived without anxiety.

XXXI. *The god gave an exhaustless purse to the Pandian.*

While the Brahmins were away in other provinces there was a deficiency of sacrifices, and by consequence no rain; but the king distributed money liberally among the poor who were sufferers, until there was at length no more money. On which deficiency occurring, the king went and applied to the god; but receiving no answer he became troubled, and remained fasting and prostrate all night in the temple. During the night the god appeared in the form of a religious devotee, and said, "You have neglected the Brahmins, so that they have ceased to offer sacrifices, which is the cause of a want of rain; but for the future you must take care to honor the Brahmins; and if you want money, take this purse, from which you may draw as much as you please." The Pandian, on receiving the gift, placed it on his throne, and honoring it as the god's donation, drew from it large supplies of money without exhausting the contents. With this money he ornamented the temple; gave large presents to the Brahmins; and had sacrifices duly performed. After which there was abundance of rain, distress was removed, and public affairs were prosperous.

XXXII. *The god came and sold bracelets to women of the merchant caste.*

The wives of rishis, to the amount of eight thousand, were condemned to be born at Madura, owing to the curse of their husbands for a previous fault, in which Siva was concerned. He at that time collected a large quantity of bracelets from them, which he now came to sell in the streets of Madura; and all the women crowded to get a pair of these arm-rings, which however immediately fell off again as they had done on a former occasion. Hence this traffic was discovered to be a sacred amusement of the god.

XXXIII. *The god taught the eight great meditations.*

When Siva was seated under the shade of a banyan tree, in Kailash, instructing the rishis, the six-headed son of Siva (Kartikeya, or Subramanya) came and implored to be taught the eight forms of prayer. Siva told them to reverence Parvati, and then they would learn the prayers well. But while he was teaching them they did not pay proper attention, in conse-

quence of which the god, becoming angry denounced, as a malediction, "That they should become large stones under banyan trees, (figs religiosi) near Madura, for a thousand years." On this they fell down before him and besought his mercy. He replied, "After a thousand years I will come to Madura and restore you to your proper shape." Accordingly they suffered the punishment denounced, and after the thousand years were past, the god came in the shape of a religious devotee restored the petrifications to the human form, and taught them the eight great meditations, or prayers, after which they prospered.

XXXII. The god opened north gate, and showed the temple to the Chera king, closing the gate afterwards with the bullock-seal.

A Chera king, who in consequence of clearing the forest for building the capital of Kanchi (Conjeevaram) obtained the name of Kadu-vettiya-Cheran, being a devotee of Siva, and reading with pleasure the account of the sacred amusements, and other religious books of the Siva class, felt a great desire to see the temple at Madura; but not knowing how to accomplish this object, (from existing hostility,) he pondered a long time over it. At length the god, in the form of a religious ascetic, appeared to him in a dream, and bid him go and visit Madura without any fear. On awaking, the king was both astonished and rejoiced. In obedience to the injunction he set out on horseback, unaccompanied, and after passing hills and forests, came to the north bank of the river Vygai, which river was then very full and impassable. While halting on the north bank the god appeared in the night, put on the Chera king's forehead the Saiva mark, and carrying him over the river, opened the north gate and showed him every part of the temple. On returning, and dismissing the king, the god put on the gate a seal having the impression of the bullock, the vahan of Siva,) and left all carefully close. In the morning when the guards came they were astonished to find the seal changed during the night; and on going to the other gates found that there the seals which had been applied were not altered. A report being made to the Pandian king, he came to examine into the circumstance; and with a view to discover how this wonder had been accomplished, he gave himself to fasting and prayer, with prostration on the ground in the temple. The god appeared to him in vision and explained to the king that he himself had admitted the Chera king, and sealed the gate with the bullock-seal. The king

made this miracle known every where, and after living some time happily, he associated with himself his son, named Rajendra-Pandian, causing him to be crowned ; and he himself then obtained a place of note in the Swarga-logam, (or heaven of Indra) that is, he died.

XXXV The god preserved the Pandian's army by the miraculous appearance of a booth for giving away water.

The before-mentioned Chera king was allowed to come occasionally to visit the temple ; and some mutual regulations of peace and good faith were made by the two kings. The Chera king designed to give his daughter in marriage to the Pandian, which the younger brother of the latter, named Raji-Manam, understanding, went to Kanchi and surreptitiously by craft effected that marriage for himself. In consequence the Chera king conceived an idea of installing his son-in-law on the Pandian's throne ; and with this object sent, with his son-in-law, his own uncle and a large army. When the army had arrived within two yojana (or twenty miles) of Madura, the king learned the object of the invasion, went to the temple, and said, " This Chera king, your devotee, with whom good faith was plighted, is now coming to dethrone me : what ought I to do ? " While he thus prayed a celestial voice was heard saying, " Go out to-morrow with all your army and I will give you the victory. " The next morning the king accordingly left the fort, with an army which resembled a continuous river running into the sea. The two armies joined battle, and there was a severe combat for the space of fifteen Indian (or six English) hours. The people of both armies were fainting for thirst, when in the midst of the Pandian's troops a water-booth became visible, and the god within, in the shape of a Brahmin, caused Ganga in his crown of hair to pour forth her streams, which he received in his hands, and however numerous were the people that came for water they were all instantly supplied. Thus the Pandian's troops were enabled with renewed strength to carry on a vigorous combat, ending in the capture both of the Chera general and of the king's younger brother. Both of these the Pandian King carried before the god, and presenting them, asked what was to be done ? The reply was, " You are just and merciful, do according to the dictates of your mind. " On receiving this oracle, the king gave Cheran the escort of a few troops, and sent him back disgraced to Kanchi. To his own

brother, he appropriated some portion of that brothers' former revenues ; and afterwards ruled the kingdom, even as a mother governs her family.

XXXVI. The performance of alchemy by the god.

In a town on the stream of the Vygai, called Puvana-nagar, the god, named Puvana-naicker, appeared with much splendour under a fortunate conjunction of all the planets. A female dancer in the presence of this god named Punanial, who was devoted to Siva, and had other distinguished qualifications, was very anxious that an image of the god should be made of gold, and thought much how to accomplish this wish. She meditated on Siva, who before had given an exhaustless purse to the Pandian ; and one day the god appeared to her under the form of a religious ascetic. On making various inquiries he learned what her wishes were as to the image, and directed her to bring all the metal vessels which she possessed. On her doing so, he bid her at night melt them all in the fire, assuring her that gold would come forth. She desired him to attend and direct the process, but he excused himself, saying he was the Sittar of Madura ; on which avowal the woman discovered that this was an amusement of Suintaresvarer. Following his instructions, gold came forth from the melting pots, with which an image was made, that was afterwards consecrated by the Brahmins, and thereby made the residence of the god. This god is of a form adapted to this fourth age of the world. The woman lived long, and at last attained superior happiness in another world.

XXXVII. On the Chera king making war, both he and the Pandian fell into the lotus tank, from which the Pandian was rescued.

After Raja-purantara-Pandian had obtained beatification, his son was named Rajesa Pandian, whose son was Raja-kembira Pandian : his son was Pandia vamasadeva Pandian ; his son was Purantara sitten ; and his son was Pandia vamasapathagen ; concerning whom nothing particular is recorded. The son of the latter was Suintaresvara-patha sekara Pandian, who while reigning manifested great regard for the Saivas, established an army, built pagoda-towers and choultries and gave jewels to the god. At this time the Chera king, who was styled "Commander of a thousand horse," knowing the feebleness of the Pandian's army, set out on an invasion. The Pandian was informed of the circumstance, and

was afterwards promised victory by a celestial voice. The Pandian set out with his troops, which, though few, by favour of the god appeared as though they were a great multitude ; and the god on horseback, in the guise of a hunter, advanced with the vel (a kind of spear) in his hand, and said to Cheran. " You are styled commander of a thousand horse, now I am commander of an immense multitude of cavalry ; find me out some equal for combat." On this challenge being given Cheran fled ; but the god having disappeared, he turned, and losing fear, again advanced on Madura. The Pandian in turn became afraid and fled, but as there were numerous tanks filled with the lotus flowers, concealing the water, to the west of the fort, the Pandian and his troops fell into these ; and Cheran and his troops in pursuit also fell into the tanks. From this awkward situation the Pandian and his people were delivered by the favor of Siva ; and Cheran with his people perished. The Pandian then took the spoils of the vanquished ; returned to his city in triumph ; and prospered for a long time.

XXXVIII. *The god gave a stock of paddy to a Vellalan.*

There was a Vellalan, named Nallan, whose wife was very devout, and often insisted much on the propriety and reasonableness of feeding the followers of the god. But both were in considerable straits and difficulties, even for their own support. After suffering hunger for some days, the man said, " We shall never have sufficient for our own livelihood and preservation, unless we feed the servants of the god. At his suggestion both himself and wife went to the temple, where, with affection, they performed the usual ceremonies ; and among other things ventured to say, " It is better that we should be released from the burden of this body than remain thus." On which prayer being offered, a celestial voice was heard, saying, " I have placed in your cottage a heap of rice, which you will find to be inexhaustible. Take from it what is necessary to your own support, and give what you please to my servants." They accordingly returned home ; and seeing the rice continued very bountifully to feed the Brahmins, the temple servants, and other needy people ; using also as much as

they required for themselves thus they lived on the earth long and happily ; and afterwards joined the pure beings in the world of Siva.

XXXIX. *The god, coming as the maternal uncle of a merchant, settled a dispute.*

At Madura, in the oil-monger's street, there lived a merchant, named Dhanapathi, and his wife's name was Sacili. They were prosperous, but childless ; and consequently he brought up the son of his younger sister as his own son. At length, considering that to be without a child would be injurious to him, both in this world and the next, he delivered over all his property to his foster child, and himself with his wife set out on a pilgrimage to Casi (or Benares). But his relations forcibly deprived the child of the property, and its mother taking it to the temple there implored the compassion of Suntasvarar, as the common father of mankind. While sleeping in the temple, the god appeared in a dream, and assured her that he would come and effect a restoration of the property, and directed her to appeal to the king. She accordingly went to the relatives, and told them to come before the council ; but they mocked her, beat her, and turned her out of doors. She went about the streets saying, " Is there no justice, no king, no god ?" When one like Dhanapathi (the merchant) came, took the child up in his lap, and inquired where were the different jewels and ornaments usually worn by the children of the wealthy ; to which the reply was, that the relations had taken them away. On this the apparent merchant effected an appeal to the king's council, but the relatives denied that this could possibly be Dhanapathi. However, on their specifying the marks of a personal kind by which he might be identified it was found by the council that he was not an impostor. In consequence the relations became afraid of punishment ; and, by various pleas, excused themselves from further appearance. Hence the council formally decreed to restore all the property to the child ; and when the decree was completed the merchant disappeared. They now, with astonishment, recognised the interposition of the god, and informed the king, who restored all the goods as decreed. Besides, he did many good actions, and gave presents to the temple. Suntasvara patha sekara Pandian thus ruled some time, and after causing his son, Varaguna Pandian, to be crowned, he fell at the feet of the god and enjoyed that beatification which knows no change.

NOTES AND NEWS.

There is a good opening for a perfume factory in India if equipped with up-to-date machinery. Scent-distilling is carried on profitably in India, chiefly in the northwest, where roses for instance, are largely grown to supply the distiller with what he wants. The chief perfumes used are rose water, lemon-grass oil, sandalwood oil, henna, champu, maulsiri, enjput oil, harsinghar, keora or ketkis, khaskhas, motia or bela and chameli or juhi. Men with a capital of perhaps Rs. 300 or even less distil these and sell them generally to others who conduct the retail trade. There thus comes out of the articles two profits, of the actual distillers and the retailers; in addition the growers of flowers, and agents who sometimes collect them, have also to make a profit out of the business. All of these men, of course, live in a very primitive way. The Indian perfumer has not yet arrived up the stage of assimilating Western methods. When he does, the perfume industry of India will become one of the most important in the world. India possesses hundreds of perfume-yielding plants and the manufacture of perfumes, of which the Indian is very fond, dates back to many centuries. The local trades, however, are not those of the Western World, and Indian scents do not always commend themselves to Europeans, for the reason that they are heavy in the sense that they are not volatile. One reason for this heaviness is found in the vehicle employed, which is sandalwood oil. This oil is not, strictly speaking sandalwood oil, but the common sweet or gingelly oil employed as a vehicle for extracting the perfumes, and which accounts for the heaviness referred to.

In Burma the camphor tree is being experimentally cultivated at Bhamo and at Momeik and is said to be doing fairly well. This tree also flourishes in Maymyo and it is believed that it would do well at suitable elevations in the Shan States.

One outcome resulting from the huge output of lead-pencils—which industry is far greater than might be supposed—has been the difficulty in securing the requisite supplies of cedar-wood which is exclusively used for the purpose. The raw material, owing to the heavier demand and the limited supply, has rapidly increased in price. Under these circumstances, it became incumbent to discover a substitute for the cedar; and as no other equally suitable wood was forthcoming, efforts were made to evolve a synthetic product which would suffice equally well. These efforts have been crowned with success. The fundamental constituent of this chemical compound is potato, and the material can be produced so cheaply that pencils made therefrom are now being manufac-

tared in increasingly large quantities. The pencils are of the same familiar shape and size, but owing to the density of the synthetic substance are a trifle heavier. They are, however, more easily sharpened. An extensive factory with a daily capacity of forty-eight thousand pencils is now in course of erection. Owing to the low price at which the potatoes can be procured, an appreciable saving in the cost of manufacture will be effected, and the threatened crisis arising from the dearth of cedar-wood avoided.

Dyeing pulp with artificial coal tar colours is usually deficient in fastness. The

Paper Dyeing.

sulphur dyes act much better, but there is the great difficulty that the rinse waters are full of sulphide of sodium, which ought theoretically to be recovered for use again, but in practice creates a nuisance for miles round the factory. At the same time paper made from pulp dyed with the sulphur dyes will not bear printing with metallic inks, especially those containing lead. According to a German patent, paper can be dyed efficiently with sulphur dyes, without any risk of tendering in stock, or of blackening with metallic imprints. A solution of from one to four per cent strength of the sulphur dye is made in sodium sulphide as usual. The essence of the invention is thus to dye not the pulp, but the finished paper.

Consumption and its cure have been engrossing topics of conversation in Paris medical circles. At a meeting of the Academy of

Lime Dust for Consumption.

Medicine Dr. Brouardel held forth on the benefits to be derived by consumptives from living in an atmosphere charged with lime dust. He quoted a report by Dr. Bordenave, who says that within the thirty years that he has practised he has not seen a single case of consumption among the workmen at the kilns, and that people affected with consumption are soon cured after they live some time in the lime dust.

The idea of using chloroform for consumption was suggested to a British physi-

Chloroform to Destroy Lung Germs.

cian on noting the temporary improvement in consumptive patients after operations requiring an anæsthetic. He has had no opportunity to test the theory fully, but has obtained favourable results in a little experimenting with chloroform as an inhalant. This liquid being very volatile and a germicide, he contends that it should be an ideal drug for destroying bacilli in the lungs.

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At an exhibition of Newspapers in Frankfort in June 1906, one interesting copy of a Chinese publication was shown which appeared so long ago as 911 A.D., and which, it is thought, is one of the oldest Journals in the world.

NOTES.

The Japanese call India in their language "Xantinjago" which literally means the home of the blessed (Swargadham).

* * *

The Banana produces per acre forty-four times more food than the potato and one hundred and thirty-one times more than wheat.

* * *

There are now 43 match factories in Sweden, 212 in Germany, 150 in Austria and Hungary and 30 in the United States, besides hundreds in other countries; while in India only two match factories are established, one in Kota and another in Ahmedabad

* * *

If kept going, the wheels of a watch travel 3,558 three-quarter miles in a year.

* * *

It is announced that a Mahomedan Mosque will be built in London, probably in Bayswater road. The cost is estimated at £100,000. It is stated that the Mahomedan population in London is about 200.

* * *

Over 4,000 bibles are distributed free in England every day.

* * *

Of every 1000 inhabitants of the globe, 558 live in Asia, 242 in Europe, 141 in Africa, 32 in America, 5 in Oceania and the polar regions and only 2 in Australia.

* * *

The most expensive chair in the world belongs to the Pope. It is of solid silver, and cost £ 18,000.

* * *

Mr. Rockefeller has given a New year's gift of three billion dollars to Chicago university, making the total of his benefactions to the university to Nineteen and a half millions.

The First Indian to visit England was a Parsi gentleman who travelled to London in 1703 in order to seek redress from the court of directors of the East India Company. Mirza Abu Taih Khan embarked for Europe in 1799 and Raja Ram Mohun Roy in the thirties of the last century.

* * *

Thomas Edison has just celebrated his sixtieth birthday. 800 patents (!) stand in his name ; beginning his career as a newsboy on a train he takes to day an honoured place in the hall of fame.

* * *

There are no poor houses in Servia. Even the poorest people own property.

* * *

One of the curiosities of the isle of Maho in the Indian ocean is a chapel built of coral.

REVIEWS.

THE HINDU-ARYAN THEORY ON EVOLUTION AND INVOLUTION.

or

THE SCIENCE OF RAJA-YOGA.*

by

Mr. T. C. Rajan Iyengar, of Poona

We owe an apology for not noticing this book earlier. The author—a practical yogi himself—tries to give in this book a presentment of the secret teachings of Hinduism to Western students and we hope it will prove useful so far. He divides his subject into 4 padas, (1) evolution of the cosmos (2) the descent of the universe and man, otherwise known as the involution (3) the

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THE MISCARRIAGE OF LIFE IN THE WEST.

by

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How interesting to every thoughtful person is the problem whether his life is carrying him to the proper goal or not ! The mind that runs indiscreetly with the senses, as they go a-hunting for sights, sound, smells, touches and tastes, is much too occupied with external things to grasp the importance of this issue. When the senses get wearied of their respective works, they fall asleep and rise freshened for the hunt again. At a later stage of existence, when the evils of self-indulgence have been repeatedly felt and much pain caused thereby to the mind, it refuses to run promiscuously with the senses, and the senses, deprived of the willing support of the mind, remain proportionately undrawn by sense-objects. It is at this period of comparative peace that the mind comes to know its separateness from the senses and its capacity

for righteous work by control of the senses, formation of sound thoughts, and correlation of them in the way that leads to the discovery of what lies under the surface of things. What is the first deep truth learnt in this manner, as the result or fruit of worldly experience, by the analytic mind which refuses to be in bondage to the senses? It is this—the beauty of things perceived by the senses turns into ugliness, and the joys arising from them change into sorrows. The more clearly one sees that the attractions of nature, including the human body, and the pleasures which spring from a contemplation of them, are as perishable as quicksand heaps in a flowing river, the more urgent to him becomes the solution of the problem whether his life is carrying him to the proper destination or not. For if the mind is convinced that it is folly to be wedded too deeply to things perceivable by the senses, owing to the certainty of their decay and disappearance, it will assuredly turn from such passing shows and look eagerly for something more real in the world to occupy itself with, and delight in, without the interruptions of sorrow, anger and hate. Such is the experience of men and women on whom the truth has dawned that beautiful forms and sensuous pleasures wither like the grass of the field. It is to this class of persons that the question of the miscarriage of life will be of interest.

We have next to consider what life means in such expressions as “the miscarriage of life,” “the right use of life,” and “is life worth caring for?” In regard to these phrases, which, be it noted, rise instinctively to the lips of those who are not too fond of sensuous enjoyments, it will not do to think of life as a round of pleasures, or as joys mixed with sorrows, or as animate existence with its phases of growth and decay. None of these meanings will help us to answer rightly the question raised, for in it is involved the profound truth, little known to the sensuous-minded, but universally attested by sanctified sages as an incontrovertible fact, that souls have been endowed with instruments of breath, knowledge, and action, as well as different spheres of training (such as

home, school and profession, married life and society, (Government and politics, industry and amusement,) for the beneficent purpose of emancipating themselves from corruption ; and therefore, unless " life " is taken to mean the aggregate of those ministers of the soul who labour for it, the question whether one's " life " is " carrying " one to his destination or not, cannot be answered properly.

The truth that " life, in one of its deeper senses, means the ministers of the soul, has been recognised by thoughtful men in the West. About thirty years ago, when the views of Schopenhauer and Hartmann began to prevail and the question " Is life worth living " became the topic of the day, it was conceded that " life " was a mystery in all its forms, vegetable, animal and human and various were the solutions offered in the monthly magazines of the period. Speaking of human life, St. George Mivart said : " An inevitable instinct impels us all to seek our own happiness and to gratify our passions and desires, though we are by no means compelled always in all cases to choose whatever we most like. Yet, however we may suffer ourselves to be borne passively along the pleasure seeking current, our reason can, even while we are so borne along, ask the question Are we rational if we acquiesce in happiness as the supreme and deliberate aim of our life ? The answer of reason to itself must surely be that the rational end of life is that which *should* be its end, i.e., which ought to be its end ; and ' ought ' is meaningless without the conception ' duty. " He came to the conclusion that " life " meant fulfilment of duty ; for such fulfilment the will should be exercised in accordance with reason and apart from the pleasures of the moment ; and that the exercise of the will in this manner was the highest act of which we are capable, and that to which all our lower passions and faculties minister (art. on " The Meaning of Life," in the *Nineteenth Century*, March, 1879).

Reason and will are, indeed, most important parts of life. But life is more than reason and will, for the " life " of a man is

said to be extinct when his "breath" ceases to function in the body. What is this "breath"? It is not a passing breeze chased away by another which follows it. The breath of life, that is, the "breath" called "life" (as in the expression "the continent of Europe," which means the continent called Europe) is not a passing gust, but an aerially-constituted power which expires and inspires in a settled rhythmic manner, while located in the body, and which in the act of inspiring draws the atmospheric air into the channels of the body, and in the act of expiring expels it in regular succession, and which further makes many other delicate adjustments conducive to the safety and proper working of the mind and body. It is called *prana* in Sanskrit, or life, or the principle of breath, or the breather, because, say the sages, it is not only powerful but also intelligent in its own way, and accommodates itself to every conceivable position, and keeps order among other aerially-constituted powers within us, when disarrangement takes place. Sages skilled in *pranayama yoga*, or the art of breath-control, and their apt pupils, are equally certain that the *prana* (or the breath named life) in the body permeates every other instrument of the soul, and imparts to them both initiatory movement and endurance in their respective works. Hence the word *prana*, or life, is often used to include all its colleagues.

The greatest of these colleagues is the mind (*manas*), the thinker, or the intelligent and powerful entity which makes thought out of sense-percepts, and correlates them in the most wonderful manner. In the *Bhagavad Gita* is declared the truth that the mind is the instrument by which the resurrection of the soul or spirit is effected. "The uplifting of the soul (*atma uddharanam*) from corruption has to be done by the mind. Since mind only is the ally of the soul, and mind only the enemy of the soul, the mind should not be made impure by letting it run on sensuous things" (vi. 5). A mind that capers about indiscreetly with the senses becomes quite useless for the edification of the soul. It cannot build it up in love and light. If the ministers of the soul do not

assiduously keep themselves clear of the pollutions of worldliness, which is another name for that element of corruption in man which implies him to be selfish and to indulge freely in the grosser forms of sensuous enjoyment, they will not be able to guide or carry the soul to its proper haven of Light and Love. Overcome by the wild fancies of ignorance and haste, they will drift further and further away from that glorious port with their precious charge. This drifting away of the mind into sensuous planes, and its inability to serve the spirit as it should, is the meaning of "life miscarrying." It must be carefully remembered that we are now concerned with inner, not outward things; that the Light and Love to be reached, as well as the soul and its guides or carriers, are housed in the body; that the journey of life does not mean the movement of the body from one place to another in the objective world, but the turning of the mind from things worldly to things godly, and the awakening of the soul to a knowledge of God, and that unless the mind and the other ministers of the soul are cultured and strengthened, under the direction of apt teachers, for lawful and loveful works, they cannot quicken the soul, i.e., make the soul to recognise its fallen condition and rise to its own spiritual state, so as to know (as only it can know) and be and one with God, the Eternal Being, who is in all, through all, and above all, who is imperceptible to the senses and unthinkable by the mind, but who is knowable by the purified soul. It is positively true that the awakening of the soul to God does not take place till the interest of its ministers turns from the things of the spirit (soul). The moment the mind's attention or gaze is fixed steadily inwards, the soul awakens like the lotus-bud in the morning sun, and gives all its energy to the study of itself and its relationship with God and the subjective and objective worlds.

The solution of the problem of the miscarriage of life thus necessitates a careful examination and ascertainment of

- (1) The being and properties of the soul;

- (2) The nature of the corrupt power which holds the soul in bondage ;
- (3) The being and ways of God, who mercifully emancipates the soul and takes it back, when purified, to be in constant fellowship with Him ;
- (4) The nature and functions of the different instruments with which the soul is endowed for the attainment of spiritual freedom ;
- (5) The spheres of training ordained for the culture and purification of the instruments of the soul ; and
- (6) The special methods by which the soul may be sanctified, that is, isolated from all the entanglements of corruption.

This is a severe course of study and training which will tax one's powers to the utmost, but it is fully worth the trouble, because it is the very kind of education which, when combined with exercises in godliness, leads to actual knowledge of God, and to a complete emancipation from sorrow, anger, fear and hate.

Supposing we have students qualified in mind and body to hear and understand the truths relating to spiritual life, our first duty to them is to free them from the vain convictions to which they have been bred from their infancy—to disentangle them from the bonds of common mistake as well as of learned ignorance. Every land and age has its own obstructions to the comprehension and practice of the principles of true life. The difficulties which beset the seeker in India at the present day, for instance, are different from those of the seeker in Europe. A consideration of the main causes of the miscarriage of life in India—such as, firstly, the corporeal caste system which has all but strangled the intellectual caste system taught by sages under the name of *Varnasrama*

Dharma, for the practical advancement of all who would be spiritual in every part of the globe ; and, secondly, the utter forgetfulness of the truth that the works section of the Vedas and Agamas was designed only for awakening the spirit to a knowledge of itself and of God --is not called for in this paper. For the present we must concern ourselves with the obstacles in Christendom to spiritual progress.

In Western lands there is little effort made to distinguish between the kernel and the shell—the essence and the excrescences—of religion. Notwithstanding the assurance of Christ Jesus that His doctrines existed from the foundation of the world, those who call themselves Christians attach the greatest importance to the history of verbal controversies in the different centuries following His era. More than thirty years ago, Mr. Gladstone bewailed “ the singularly multiform and confused aspect of religious thought in Christendom, and said : “ At every point there start into action multitudes of aimless or erratic forces, crossing and jostling one another, and refusing not only to be governed, but even to be classified. Any attempt to group them, however slightly and however roughly, if not hopeless, is daring” (art. on “ The Courses of Religious Thought,” in the *Contemp. Rev.*, June, 1876). The numerous controversies which have arisen in and out of Christian councils are due to the literary ability as well as the spiritual ignorance of those learned in the words of the Bible. Not being delivered from “ the oldness of the letter,” as observed by St. Paul, which corresponds to the *purva paksham* of Indian epistemology, they have been too prone to differentiate and too contentious, and this attitude of the mind is fatal to the religious life itself. Such persons know not what religion truly is, and are therefore addicted to the habit of attaching needless importance to unessential growths in Christian belief. Narrow in mind, they seek to monopolise God, though He is everywhere, and has manifested Himself from the remotest times, reons before Jesus was sanctified and sent into Judæa, up to the present day, to everyone who has renounced at heart the deceptive attractions of the world

and longed for grace. How few in Christendom know that religion does not consist in words, professions, and ceremonies, but in heartfelt longing for the Imperishable Substrate of all things! The names and forms, ideals and practices of every creed, are intended only to create a love for God, a bond of union between God and man. Religion, from *religare*, to bind, is the love-bond which unites man to God. This love of God is the essence of religion. When it has arisen in the heart, it is destined to grow fuller and fuller by association with godly men and by frequent meditation on things spiritual, and to enter into union with Love Infinite, even as a river fed by perennial streams is bound to join the ocean, howsoever distant. Articles of faith and dogmatic teachings, being only methods for causing the love of God to spring in the heart, are not religion in the highest sense of the term, for the religious man is he who lives for God through love of God. He is not controversial, defiant, or monopolising. He is not jealous that God has manifested Himself beyond the bounds of his own sect. He welcomes with joy the tidings of divine grace wheresoever shown, for he knows that his God lives and reigns far beyond his own little neighbourhood.

Another grand difficulty in the West is the triumvirate of theology, philosophy, and science, which have made sceptics and agnostics of seekers by thousands. For fifteen centuries after the days of Jesus, the people implicitly believed the bishops and clergy of the Church. But when the fierce controversies of the Reformation arose, and the current of thought initiated by Bacon, Descartes, Locke and others began to flow steadily, widened by the discoveries of physical science and astronomy, the intelligent among the faithful were dismayed to find that the authorities of the Church were not, in the words of St. Paul, "apt to teach or convince the gainsayers." Their faith was shaken when the increasing sense of law produced by the study of physical sciences forced them "more and more to attribute all the phenomena that meet them in actual life or history to normal, rather than to abnormal, agencies" (Lecky's *History of Rationalism in Europe*

ch. iii.). They could not believe in abnormal revelations and miracles, nor accept the usual interpretations of the hard sayings of the Bible. The ancient claim of theology to speak with authority on all subjects of inquiry was rejected, and indeed relinquished. "It restricts itself to the region of faith, and leaves to philosophy and science the region of inquiry" (*History of Philosophy*, Prolog. 1). In this field of free investigation, science deals with demonstrable or verifiable facts only, and philosophy consists of the interpretations of such facts and their possible causes, as also of purely speculative thought respecting things that transcend the senses. The West is ruled by this strange coalition. But there is no cohesion or consistency in it. The standpoints of view of the theologian, the philosopher, and the scientist are different from each other. The theologian proclaims God as the goal of life, believing the testimony of the Biblical sages. The philosopher and the scientist have no such belief or goal, being prepared to go wherever the imaginative or hypothetical reasoning of the one, or the matter-of-fact experiment (on bodies perceivable by the senses) of the other, takes them. We have scanned the heavens and the earth, but we have no evidence of God's existence; we do not know Him, say they. It is thus not difficult to see that the so-called trinity is a house divided against itself. The three powers confound and unsettle each other, and everyone else, by their discordant notes. Hence, it is usual in the West to say

Science declares so and so, philosophy so and so, and theology so and so; and now what do *you* say?" And the reply is "I don't *know*, I am sure, but I *think* it is so and so. What progress is possible in this unsettled state of knowledge, in this reign of controversy

Nevertheless, the West is firmly persuaded that it is progressing satisfactorily. It is proud of its "success" in industry, science, and politics, and claims to have created, and to live in, an age of progress. "Fifty years of ever-broadening commerce, fifty years

of ever-brightening science, and fifty years of ever-widening empire," represent the cry of those who are satisfied with material prosperity, even though its silver lines are set on a background of solid poverty and lawless schemes of revolution. Are we really living in an age of progress, or is it only a flattering fancy which obstructs a true perspective of life and lulls people to slumber in error, in imminent peril of losing a life's opportunity? The subject is worthy of careful analysis.

What is the true position of Western nations in regard to what is called industrial progress?

Industry is the diligent employment of the mind, hand, and eye (or any other sense) on the production of something that is useful or ornamental; and industrial progress is the constant exercise of the creative talent upon the production of things for sensuous enjoyment. To the producer his occupation brings some money by the sale of his work, so that he is able to supply himself and those whom he loves with the needs and comforts of the body. A more enduring return to the steadfast worker is the improvement of his mind. When it is set upon industrial work regularly, it becomes steady, sharp, and discriminating, and therefore thinks straight and sees clear, especially if it is literate and law-abiding. It then becomes reflective. During this stage of introspection it discovers signs of the spirit within, and its interest in matters concerning the spirit grows to be keen. Even as in days gone by the mind stood united to the things of the flesh, it now prefers union with the spirit. Once carnally-minded and therefore disturbed easily, given to hate, wanting in restfulness and crass in understanding, it is now spiritually-minded, and therefore forgiving, charitable, peaceful, and enlightened. This is the history of the mind on industrial work. That work, done ably and with a law-abiding heart, is indeed the way to the goal called spiritual-mindedness, or that state of the mind wherein it does not

allow itself to be drawn this way or that way by the likes and dislikes of the body, but remains true to the spirit, which is love and light

Two classes of benefits flow from industrial work, one external and the other internal. The external benefits are the supplying of increased comforts and conveniences to the body and the embellishing of houses and cities. But these are all perishable. Taught to make bubbles out of soap and water, a boy gave his mind to that work, blew the bubbles through his tube, and contemplated them as they floated gaily in the air. The hand that worked to produce the glittering effect rested, as the mind and eye watched the vainglorious thing fading in the distance. The boy felt happy, but that happiness was as fleeting as the bubble itself. In a similar way did Alexander the Great and Napoleon the First project empires, which rose and burst even as they were looking on. The external benefits of work, industrial or political, are comparatively of little value to the worker himself. To him, far more important is the internal benefit accruing to the mind which has done its work ably and justly. Such a mind, being cleansed and strengthened, becomes qualified for the higher work of calm reflection and meditation, by which alone the spirit within may be found. If men, individually or collectively, rest content with the external benefits of industrial work, without striving hard for the internal benefits also, the chief end of industrial work will be missed.

The expansion of the industrial arts at home and the attainment of commercial supremacy abroad are commendable if they stand divorced from spirituality. The spread of perishable wares for the convenience and adornment of perishable bodies is vain if the producers and carriers of them do not know how to save their souls from wreck and ruin in the wide seas of sensuousness and mean competition, and if the consumers of the goods of

not take care to buy only what they really need and so prevent the pampering of the senses, which promotes the growth of emotion, irreverence, and frivolity. The industry and commerce of England, which are said to be the "foundations of her pride," are, in the absence of love for the welfare of the spirit, like fuel to the fire of sensuousness, which, alas ! has been burning in the people for some centuries, and slowly withering what is holy and beautiful in them. If the artisans and traders of the country live for the spirit, while working hard for the maintenance of the body and the improvement of the cities, they will be a shining light and perpetual source of joy to their brethren at home and to everyone else abroad.

Next comes this question—How does the West stand in truth in regard to what is called scientific progress

With the microscope, telescope, and the chemical-tube the man of Western science assays all things perceivable by the senses; turns into horse power the manifestations of nature, called of old "flesh," and utilises its brute forces either for the more rapid production and transport of commodities, or for the destruction of enemies by novel implements of warfare. The scope of Western science is thus limited, as in the case of the industrial arts, to that which relates to the body. Its methods of inquiry prevent it from the study of the invisible spirit. Though it recognises the fact that the visible came from the invisible, it declines to predicate anything of the invisible. It says nothing of the spirit, or of the bondage of the spirit to darkness, or of the extrication of the spirit therefrom. It has no spiritual discernment. Indeed, it does not know what that expression means. It has not heard of, much less experienced, the fact that there are three kinds of knowledge available : firstly, what the spirit knows through the senses ; secondly, what it knows through the deductions of the mind ; and thirdly, what it knows directly, without th

THE MISCARRIAGE OF LIFE IN THE WEST.

intervention of the senses or the mind. Western science is ignorant of the distinction between worldly knowledge and godly knowledge. Worldly knowledge consists of the reports of the senses and the inferences of the mind; and godly knowledge consists of what the soul only can know *when it stands isolate*—as most assuredly it can by due culture—*from the senses and the mind*. Western science is wholly ignorant of this isolation or alone-becoming of the soul, so well known to sanctified sages, and called by them in Sanskrit *Kaicalyam*, *Santi*, *Ekatvam*, and in Greek *Monogeneia*. Ignorant of the absolute existence of the invisible spirit and of its capacity to know God during isolation, and to know the world in combination with the senses and the mind, and obliged by the particular methods of inquiry which Western science has imposed upon itself, it disowns the spirit, the most real thing in the universe. There is no justification in truth for remaining in this state of agnosticism and continuing to be an ally of atheism. If it would only step out of its narrow sense-plane and study under proper guidance the deep-lying truths of the larger soul-plane, called the kingdom of the spirit, as assiduously as it has studied the secrets of the kingdom of nature, what a change would there be in the heart of all Europe! It would pass from carnal-mindedness, and that bondage of the intellect to the senses which is complacently called rationalism, to spiritual-mindedness, poise, and love of God. Its cities would be abodes of righteousness and peace, and not of selfishness, strife, and gnawing desire. Then, indeed, should we speak of the glories of scientific progress.

And now of political progress.

In the East the populace admit that, owing to want of means and leisure, they are obliged to forego the advantages of learning and culture save in exceptional cases. Respecting the law as the doctrine of neighbourly love enforced by the government of the country, they mind their own business, and rely patiently and trustfully on the guidance of their spiritual teachers and the

consideration of the wealthy and the learned, who are themselves not unmindful of the spirit. This ideal of living in the world, not for the pampering of the senses but for the purification of the spirit and for its development in love and true knowledge, necessarily involves not only a genuine obedience to the law and to every constituted authority, such as parent, teacher, employer, magistrate, and other rulers of the people, but also a constant desire to practice forbearance on the part of both the rulers and the ruled. In these circumstances the word "Government" does not mean one body of people domineering over another body, but all classes of minds governing themselves by the dictates of neighbourly love as interpreted by time-honoured customs.

The early history of man proves that social relationships originally rested on consanguinity, common language, and common worship, and that any new question which did not come within the purview of an existing custom had to be decided by the unanimous consent of all the heads of families which formed the brotherhood. In the West also this rule of unanimity prevailed in ancient times in the settlement of public questions, and a survival of it in the present day may be seen in trial by jury. But the ties of blood, language, and worship, which conduce to unity of sentiment and action, become ineffective for that end when foreign ideals have been allowed to take root in the minds of the people. The introduction of strange principles in a homogeneous community leads to the suppression or modification of established modes of thought and the espousal of new opinions. In this conflict of thought it is impossible to determine questions affecting the welfare of the mixed people by the rule of unanimity, which is founded on love. A new rule was necessary for the adjustment of differences arising in a polity composed of heterogeneous masses and interests, and the rough and ready rule of majority, based on the force of numbers, was chosen. The two rules are different in kind. Unanimity involves mutual concession, but the majority in

agreement means the rejection of the wishes of the minority. The former rule gives satisfaction all round and broadens love in the heart ; but the latter quenches love and breeds resentment in the party defeated. To persons who prize the spiritual qualities of self-effacement, patience, and forbearance, the rule of majority is positively unholy, desecrating ; but it looks natural to those who are not spiritual-minded, and to those who have backslidden from spirituality to secularity. And what is meant by the secularisation of politics ? A polity which lives for this world only, and is ever in a hurry to wield power and secure for itself the perishable things of sensuous life by short cuts, esteeming it a virtue to be self-assertive, and to bawl, hustle, and smash in order to have its own way against the cherished desires and needs of others, is said to be "secularised."

Political progress in the West means nothing more than the victories of majorities over minorities in parliament, diet, or senate. It does not mean a series of well-chosen measures for the development of righteousness and the expansion of love in the individual. Many of the triumphs of majorities have indeed abated or suppressed tyranny and other forms of abuse of political power, but who can tell how many blessings have been lost to the world by the defeat of minorities ? It is usual to speak highly of the Reform Act of 1832, but for some years past it has been seen to be the means by which the government of the empire is passing into the hands of common labourers, and the cause of many a coming storm in the sea of socialism. Some fifty years earlier than the Reform Act happened the French Revolution, which secured for the masses with it called "political equality." The true meaning of this expression is little known. It denotes the idea that one human body is as good as another, that the body of a prime minister is no better than that of his coachman or footman. It ignores the deeper truth that minds in human bodies are really of different orders of intelligence and ability, and that therefore it is wrong, in the nature of things, to invest one order of mind

with the work which is suitable only to another order. In a family it is the parents who must rule, because their minds see further, and are less influenced by currents of selfishness or other disturbing factors than the minds of their children. Even so, in the Government of a polity, it is the most enlightened and capable minds that should be entrusted with the power of directing its affairs. It is ruinous in the highest degree to invite the unlearned, the fickle, the impatient, and the irascible, who form the majority of the world, either to rule the country or to elect representatives for that purpose. Only those who are behind the scenes know the ingenious, costly, and difficult contrivances by which the evils and dangers of popular government are sought to be minimised or averted,—by which the enfranchised populace are attempted to be “snared and taken” by a comparatively small body of men who are actuated by public spirit, or who believe themselves to be fit to guide the people and represent their interests in parliament. The work of teaching the people the nature of the public questions as they rise from time to time, and the work of carrying them safely to the poll, involve most anxious thought, strenuous labour, and heavy expenditure of money on the part of this small body of men, who employ thousands of agents to go among, and convert, the people. Thus arises the enthralling game of politics in the West. The aim of each player is to make his party take up his cry, and the aim of each party is to make the majority of the people take up that cry. When that is achieved, the ruling ministers who form the Government are expected to give effect to the wishes of the majority by legislative enactment or executive order; and if they do not, they should resign office and make room for another ministry. In this wise is maintained the never-ending political drama. It is exciting, and often amusing, and is commonly believed to be a struggle for the liberty of the people.

“The great characteristic of modern politics,” said Mr. W. E. H. Lecky, “is the struggle for political liberty in its widest sense—the desire to make the will of the people the basis of the

Government,—the conviction that a nation has a right to alter a government that oppose its sentiment." But surely the will of the people is not the will of a little more than half its number ; nor can the liberty of the majority, which involves the slavery of the minority, be justly called political liberty. It is this strange medley of freedom and bondage which stands proudly in the West for political progress. One of its worst features is that the middle and the cultured classes, who form the most sensible part of the nation, are without political power owing to their smallness in number. " They have as little power now," said Mr. Walter Bagehot, " as they had before 1832 ; and the only difference is that before 1832 they were ruled by those richer than themselves, and now they are ruled by those poorer." If they desire for legislative or Municipal power, they must woo and win the populace in the way the latter like, and that way is the profane way that sickens the gentle and the righteous.

It is not difficult now to see true meaning of the saying that we are living in an age of progress. It simply means we are living in an age which, for want of proper judgment and poise, believes in change of any kind as a sure remedy for the tedium of work and idleness, and whose appetite is therefore keenly set on all those mechanical improvements which have been invented from day to day for facilitating business or amusement. Such an age, having no adequate conception of the evils of luxury or of the greatness of work for its own sake, takes no pains to restrain the senses when they distract the mind, or to abate the play of the imagination as a means of conserving one's energy. It does not know the truth that sensuousness unfits the mind for its proper work of uplifting the soul. It claims to make us better to-day than we were yesterday, and to make us better to-morrow than we are to-day ; but that is only better in food, raiment, wealth, household furniture, equipage, social position, and rank,—to be better in all that relates to the glorification of the perishable body, but not in anything that conduces to the purity of the eternal spirit. In this

betterment of the body, the poor are striving hard to keep pace with the middle classes, the middle classes with the richer classes, the rich man with the millionaire, and the millionaire with the multi-millionaire. This feverish desire to earn more and spend more on the feeding and dressing of the body, and supplying it and the senses with every object of gratification, is robbing all classes of the people, from the highest to the lowest, of that peace of mind and poise which are essential to the safety of the body, as well as of the spirit. The nervous restlessness which characterises life in Western cities is not the mark of true progress or sound civilisation. This is felt to be so by the cultured few in those very cities, who are puzzled and amazed at the "up-to-date" craze, which is slowly but surely quenching the spirit, and so ruining the most valuable asset alike of the individual and the nation.

It is folly to call this wide expansion of sensuousness and worldliness an Age of Progress. Sages declare that cities get filled with the rural population when love of finery and amusement dominate the minds of the people. The flight of the peasantry from agricultural holdings into towns, known already to be too full of the unemployed and unemployable, is like the rush of insects into a bonfire lit in a tropical night, and affords positive proof that the spread of sensuous ideals is breaking up the very foundations of society. The steady backsliding of every class into deeper depths of worldliness, irreligion, and frivolity, is utterly inconsistent with true progress of true civilisation, by which is meant the ideas and practices which consciously uplift a nation from the corruptions of sensuousness and unrighteousness to a higher plane of life, where reverence for the spirit and its careful extrication from the mazes of worldliness are the chief aims of human endeavour.



CAMEOS FROM TAMIL LITERATURE.

I

THE LOVE-SICK LOVER.

The Maid

O Lady fair as the lovely peacock.
 With speckled bosom and bright forehead,
 With lovely locks fragrant with buds and haunted by
 clouds,
 With beautiful navel, and hip blinding the seer,
 And arms adorned with curving ornaments.

O'Lady fair with laughing eyes, lo what this man is
 about !

He bows to you, and tells me that it is not just to
 womanhood

To let a man suffer deadly pain from sight
 Of so much incomparable beauty.

He cries his eyes out and trembles, as one
 Bereft of manhood equal to meeting a raging elephant
 And melts in heart completely broken.

The Lady. You seem well to merit the status *
 Of the Benares citizen, by concerning yourself
 With this stranger in the street, and his causeless
 distress.

The Maid : O Lady fair with budding bosoms and lovely ornaments,
 The trouble caused by your eyes will cost him his life.
 Unless you bless him with the panacea for his malady,
 Lo, he beseeches you for the gift of your face,

* The allusion is to the belief that the people of Benares are so filled
 with love, that take on the sorrows of others as their own.

Unless you show him grace, of what avail, any
 other remedy ;
 O my beauty ! what are we to do.

The Lady We shall make gold !
 Devoid of decorum, he openly declares his love in the
 street,
 To test his truth, it is easy, shall we say.

The Maid : A man can but die, it is easy indeed.

The Lady : You guess, he does not die so easy ;
 He courts scandal publicly and recklessly,
 He could not possess good breeding or sense of shame
 or decorum.

The Maid : But know you not, out of love for you, he has lost
 sleep,
 And all modesty has fled before his thirst after your
 love.

This piece is remarkable for the sound sense and fine wit displayed by
 the *Nayaki*. The maid in describing the lady as wondrous fair, would
 insinuate that she and not he was to be blamed for his distress.

Kali II. 24,

II.

THE LOVER'S CRUELTY.

The Maid addresses the Lover.
 O My Lord, of great equestrian fame,
 When the ignorant undeterred by their
 Own mind or the presence of others perform

II. 24. Kalitogai.

சுணங்கணிவனமுலேச்சுடர்கொண்டநறுநுதல்
மணங்கமழ்நறுங்கோதைமாரிவீழிருங்கூந்தல்
நுணங்கெழிலொண்டித்திதுழைநொசிமடபருங்குல்
வணங்கிறைவரிமுன்கைமயிலியன்மடநல்வாய்;

கண்ணூர்ந்தநலத்தாரைக்கதுமெனக்கண்டவர்க்
குண்ணின்மனோய்மிகவுயிரெஞ்சதுயர்செய்தல்,
பெண்ணன்றுபுனையிழாய்எனக்கூறித்தொழுதும்
தொழுதே, கண்ணூரீராகநடுங்கினன்இன்னகாய்
என்செய்தான்கொல்லோவிதெதாத்தன்கட்
பொருகளிறன்னதகைசாம்பியுள்ளுள்
உருகுவான்பேரலுமுடைந்து.

தெருவின் கண்காரணமின்றிக்கலங்குவாக்கண்
வாசனவாசிப்பதம்பெயர்தல்ஏதில
நீரின்மேற்கொள்வதெவன்

ஆலர்முலையாயிழைநல்லாய்கதுமெனப்
பேரமருண்கண்என்றோழியுறிய
வாசனாவெவமுயிர்வாங்கும்
மற்றிந்நோய்தீருமருந்தருளாயொண்டொடி.

நின்முகங்காணுமருந்தினேனென்னுமால்
நின்முகந்தான்பெறினல்லதுகொன்னே
மருந்துபிறிதியாதுமில்லேற்றிருந்திழாய்
என்செய்வாம்கொல்லினிராம்.

பொன்செய்வாம்;

ஆறுவிலக்கித்தெருவின் கணின்ரொருவன்
கூறுஞ்சொல்வாயெனக்கொண்டதன்பண்புணரார்;
தேறலெளிதென்பாநாம்.

ஒருவன்சாமாறெளிதென்பாமற்று.

சிறிதாங்கேமாணவூரம்பல்ஆலரின் ஆலர்கென
நாணுநிறையுநயப்பிலபிறப்பிலி.

V. 8. Kalitogai.

பூணாகநோக்கியிமையான்நயந் துநங்
கேண்மைவிருப்புற்று அவனையெதிரின் று
நாண்டடப்பெயர்த்தநயவாவின்னே.

கண்டவரில்லெனவுலகத்துள் உணராதார்
தங்காதுதகைவின்றித்தாம்செய்யும்வினைகளுள்
நெஞ்சறிந்தகொடியவைமறைப்பினும் அறிபவர்
நெஞ்சத்துக்குறுகியகரியில்லையாகலின்
வண்பரிநவின்றவயமான்செல்வ
நன்கதையறியினுநயனில்லாநாட்டத்தால்
அன்பிலையெனவந்துகழறுவல்லையகேள்.

மகிழ்செய்தேதமொழித்தொய்யில்சூள்இனமுலை
முகிழ்செய்முழ்கியதொடர்பவன் உண்கண்
அவிழ்மணியுறைப்பவுநல்காதுவிடுவாய்
இமிழ்திரைக்கொண்ககொடியைகாணீ.

இலங்கேர்எல்வளையேர்தழைதைஇ
நலஞ்செலநல்கியதொடர்பவன்சாஅய்ப்ப
புலந்தழப்புல்லாதுவிடுவாய்
இலங்குநீர்ச்சேர்ப்பகொடியைகாணீ.

இன்மணிச்சிலம்பின்சின்மொழிஐம்பால்
பின்னொடுகெழிஇயதடவாவாக
நண்ணெழில்வாடவாராதுவிடுவாய்
தண்ணந்துறைவதகாஅய்காணீ.

எனவாங்கு.

அனையெனன்றளிவதிபெருமரின்னின் று
இறைவரைநில்லாவனையவள்இவட்கினிப்
பிறையேர்சுடர்துதட்பசலை
மறையச்செல்லுநீமணந்தனைவிடினே.



An ignoble act, feeling there was no one
To see it, and try to conceal it from others
Even then, there is no surer witness than their own
conscience.

So, even when I know this well, out of my
Foolishness, I declare to you your faithlessness. Hear !
You forget the pleasure you derived from her
Lovely embrace and sweet words in her youth.
You see her eyes now shed tears of sorrow and do not
reach her side.

O Lord of the sea ! You see you are cruel indeed !
You gloated on her personal charms increasing day by
day in her youth ;
You see her cry and allow her beauty to wither away
and do not reach her side !

O Lord of the sea, you see you are cruel indeed !
You played with her locks and was pleased with the
sound of her voice and her tinkling feet.
You allow her beauty to fade and do not reach her
side.

O Lord of the Sea ! You see you are cruel indeed !
O My Lord. This her condition is. Grant your love.
She, where bangles fall off for want of support
Will know no more shadow cross her face
If you will quickly go and embrace her.

Kali. V. 8.

Note.—This piece is especially noticeable as containing the working of conscience, in the Hindu mind. St. Tirumular has also a beautiful verse as follows. கண்காணி இவ்வென் று கள்ளம் படர் கென்றார்.

J. M. N.

THE ADWAITA ACCORDING TO SAIVA SIDDHANTA PHILOSOPHY.

by

Mr. J. M. Nallaswami Pillai, B.A., B.L.

(Continued from page 77, Vol. IX.)

We are sure that this is a perfectly safe position to hold and our object in penning this article is in no way to differ from this view ; only we fancy we have an *analogy* in Tamil, which will exactly answer the point and make the union more intelligible, besides bringing out the nature of mind and matter, in a much more favourable light, than from the standpoint of a mere materialist, qualified or otherwise ; and we fancy we have been almost every day dis-using language to describe this union, though the name in itself is a *puzzle*, and embodies both a *paradox* and a *contradiction*. Before we state them however we will state one or two facts so far as they bear upon the relation of mind and matter, and which Dr. Bain states more fully in the "Mental Science." It is that all objectivity implies the subject-mind and at the same time. "All objective states are in a sense also mental." Unless the mind is present, though unconscious, you cannot have object knowledge at all. We cannot have a pure objective condition at all without the subject supporting it, as it were, though, for the time being, it is non-apparent, is entirely blotted out. (*Sunyam*.) Or rather shall we say, though dissimilar the mind has become thoroughly identified with matter. But mind can ascend to pure subjectivity and it does not imply the presence of objects, as the object does the subject ; and in such a pure subjective state, where is the object ? It has become also non-apparent (*Sunyam*). Regarding the possibility, however, of matter being the primary element, there is the fact. Matter is found both an organic and inorganic, and what a world of difference is there between these

conditions of matter ? Is the peculiar organisation given to it by the presence for the time being of mind in it, or is it derived solely by its inherent power ? We have admitted that the so-called matter might possess potentialities without number. Still, is there any sort of similarity between the inorganic properties exhibited by matter and the organic or vital property ? However this be, we will now proceed to state our analogy. It is the analogy of vowels and consonants. We have quoted the Gita verse, but we look in vain even in Sankara's commentary for the meaning we have tried to give it. Possibly Sankara would not give such an explanation, as it would conflict with his preconceived theory. So if there was truth in it, it remained locked and the key altogether remained with the Siddhanta rights. The most familiar example of the analogy occurs in the sacred Kural in the very first words of it :

“அகர முதலெழுத் தெல்லா மாதி
பகவன் முதற்றே யவகு ”

“ As ‘ A ’ is the first of all letters, so the ancient Bagavan is the first in this world.”

We might fancy an alphabet, in which the letter “ A ” is not the first, and if the point of comparison is merely to denote God's order in place as the first, so many other analogies might be thought of. And Parimelalagar accordingly notes that the order is not order in place but order in its origin. It is the most primary and first sound that the human voice can utter, and it is also the one sound which is present in every other sound, vowel or consonant. All other vowels are formed by modifications of this sound. And what are vowels and consonants, pray ? A vowel is defined as a sound that can be pronounced of itself, without the aid of any other sound. And a consonant is one which cannot be sounded except with the aid of the vowel. Let us look more carefully into the nature of these sounds. We every day utter these

sounds, and yet we fail to recognise the mystery in their connection. *solely* on account of their familiarity. We tried to utter "A" It comes pure and simple, by the mere opening of the mouth without any modification whatever, and requires no other aid. But let us pronounce say "K." It is 'Ke' in English, in Tamil it is 'Ka' or 'Ik' ! There is a vowel sound present in it, 'e' or 'a' or 'i.' Let us eliminate this vowel sound and try to pronounce the consonant. Well, the task is impossible, you don't get any consonant sound at all. In the consonant therefore there is always a vowel sound present, though we never consciously recognise its presence, though in Tamil the symbolism is so highly philosophical that we invariably mark its presence even when we write purely consonants. We dot all our consonants as 'ṅ', 'ṇ', etc., and the dot or circle represents in Hindu symbolism the letter 'A' This dot or circle begins almost every one of the twelve vowels in the Tamil alphabet, and as to what the other curved and horizontal and perpendicular lines mean we will take another opportunity to explain. When we write 'ṅ', therefore, the framers of the alphabet meant to represent how the vowel sound underlies the consonant and supports it and give it its very being and existence. Such a mark is necessary when we write the vowel-consonant 'ka,' 'ṅ', as we are fully aware of its presence. In the pure consonant therefore the vowel is implied and understood though for the time being its presence is not detected and it is completely identified with the consonant itself. We have been considering at length the nature of the union between mind and body, but have we ever paused to consider the nature of the union of the vowel and consonant ? Is there any such unique conjunction anywhere else in nature, where one subsists not, except in conjunction with the other. Except the inseparable conjunction, as above stated, we see the consonant 'pure' is no more derived from the vowel than the vowel from the consonant. There is much wider contrast between these than between any two things in the world. The place of origin is distinct. 'A' is pronounced by the mere opening of the mouth. The tongue has to be brought in contact with the palate to pronounce 'k' and this same act cannot produce

the vowel. So the vowel cannot be said to cause the consonant, nor the consonant the vowel. Nor can we call the consonant and the connection themselves as false and as a mere illusion or delusion. So neither the principle of *Parinama* nor *Vivartana* can apply to this connection. All that we can say of it is that they are so connected and inseparable and that no language can be possible by vowels alone nor by consonants alone, and every consonant is at the same time a vowel-consonant, and though we can conceive of the vowels standing alone, to think of consonants as existing by themselves is an utter impossibility. Now apply all these to the case of mind and body. Mind is the vowel, and the body (matter) is the consonant. Mind and body are as widely contrasted as vowel and consonants are. One cannot be derived from the other by *Parinama* or *Vivartana*. Yet both are inseparably united and though the mind occupies an independent position, can be pure subject at times, the body cannot subsist... unless it be in conjunction with mind. Mind is always implied in body; mind underlies it, supports it and sustains it (if all this language derived from material cognition is permissible). When the mind is pure mind, the body is not, it is *asat* (*Sunyam*). When it is pure body, mind is present but non-apparent, it has become one with the body. The mind is there but it conceals its very self, its very identity and it is as good as absent. And except at rare intervals, our whole existence is passed in pure objectivity, without recognising the presence of the true self, the mind. The whole truth of these two analogous cases, the only two, are brought out in Tamil in the most beautiful manner by the same words being used to denote vowel and consonant as also mind and body. See what a light bursts when we name 'உயிர்' *உயிர்* (உயிர்). The word 'உயிர்' means both a vowel and mind (soul); and 'உயிர்' both body and consonant. Dr. Bain observes that the sense of similarity is the sense of invention and true discovery. The greatest discoveries in science have been made by catching such resemblances at rare intervals. And when the very first Tamil man called his

vowels and consonants ‘உயிர்’ ‘மெய்’ was he not a born philosopher and had he not comprehended the true nature of the union between mind and body and vowels and consonants. The simile receives its best exposition for the first time in the hands of St. Meikanda Deva (*vide* Sivagnanabotham, I. b and notes pp. 12, 19 and 20), and his followers (*vide* “Light of Grace, pp. 7 and 8); and St. Meikandan gives a name in the same verse for denoting this connection. This one word is *Advaita*. This word has been a real puzzle to many; and so many renderings of it have been given. The Tamil philosopher, however, explains it as meaning “ஒன்றாகாமல், இரண்டாகாமல், ஒன்றுமிரண்டு மின்றாகாமல்,” (neither one nor two nor neither), and which fully and beautifully brings out, therefore, the meaning of Dr. Bain’s words that the connection is both a *paradox* and a *contradiction*. Very few outside the circle of Siddhanta School could be made to comprehend the truth of this paradox, more so when their mind is prepossessed with the truth of their own views. But we have always used the analogy of vowels and consonants with very great effect, and it has tended to make the subject much clearer than many a more-learned argument.

So that whatever word we may use, the nature of this relationship is clear. If the Vedic texts postulate oneness, it is in a higher sense than what is understood in the current philosophies. In this position is reached a higher and truer Monism. We have shown how true it is that St. Meikandan stated that there is no other letter but ‘A.’ So it is we can state ‘There is nothing else but God,’ ‘Only One, without a second.’ This comes as the result of the Highest experience or Gnana or Swanubhava or Sivannubhava. And this is stated in the central stanza of Tiruvachaka, its *Hridaya* sloka :

“இன்றெனக் கருளி இருங்கடிந் துள்ளத்
தெழுதின்ற ஞாயிறே போன்று
தின்ற நிந்தன்மை நினைப்பத வினைந்தே

நீயவாத் பிழிது மற்றின்மை
 சென்று சென்றஜ்ஜாயத் தேய்த்து தேய்த்து ஒன்றும்
 திருப்பெருந் துறையுறை சிவனே—
 ஒன்று நீயவலை யன்றி யொன்றில்லை
 யாருன்னை யறியகிற்பாரே.

“ This day in thy mercy unto me thou didst drive away the
 darkness and stand in my heart as the Rising Sun

Of this Thy way of rising—there being naught else but
 thou—I thought without thought.

I drew nearer and nearer to Thee, wearing away atom by
 atom, till there was only One

Oh Siva, Dweller in the great Holy Shrine

Thou art not aught in the universe, naught is there save
 Thou, Who can know Thee ?—(*from P. A's Trans-*
lation).

As man nears God, he wears away atom by atom, so that at the moment of union, nothing of him is left and what is left is the Presence of the Supreme One only and the feeling of His Presence ; and no feeling of consciousness of feeling of himself or others. This feeling of the Presence and Bliss of God, is One and Advaita, and there is no consciousness of such oneness or Bliss, and duality will certainly arise the moment man regains consciousness. So what he is said to lose in fact atom by atom is his various conscious selves.

“ வான்கெட்டு மாருதமாய்த்து—அழல்நீர்மண்கெடினும்
 தான்கெட்ட வின்றிச் சலிப்பறியாத் தன்மையனாக்கு
 ஊன்கெட்டு உயிர்கெட்டு உணர்வுகெட்டுஏன்உன்னமும்போய்
 நான்கெட்ட வாபாடித் தென்னேணங் கொட்டாமோ.

“ Though Ether, Wind, Fire, Water, Earth should fail
 His constant Being fails not, knows no weariness !

In Him, my body, soul, and thought and mind were merged (lost)

How all *myself* was lost, sing and beat—TELLENAM"
(from Rev. Doctor G. U. Pope's *Translation*).

His bodily consciousness, His life consciousness, His mental consciousness, all these alone constitute his individuality, the feeling of I and mine. 'This 'Iness' 'நான்' is what has got to be rid of. So that when this 'Iness' or individuality is lost, 'நான் கெட்டவா' he becomes Sivam or God, 'நான் கெட்டு சிவமானவா.' What perishes of course is the Soul's individuality or consciousness of Iness, inducing duality, but what subsists even in Moksha is the soul's personality, which has Swanubhava or Sivanubhava, identifying itself with God.

The soul in union with God having become pure object (God) as it were, which is the true Monism of Science. Hence it is St. Meikandan states this paradox (XI. 2. c.)

"When becoming one with God, if the soul perished there will be nothing to unite with God, as it perishes. If it did not perish, it cannot become one with God. Just like the salt dissolved in water, the soul, after losing its mala, unites itself to His feet and becomes the servant of God (loses its 'Iness' or individuality.) Then it will have no darkness (as separation.)" The salt in its crystalline conditions constitutes its individuality. In that condition it is distinguished from water. But after it is dissolved in water, what is lost is its individual character and not itself or its substance or personality.

The following sentence from a text-book of science will show how exact is our language : When a river enters the sea, it soon loses its *individuality*, it becomes *merged* with the body of the ocean, when it loses its current, and when therefore it has no power to keep in suspension the sediment which it had brought

down from the higher lands." If re-read as follows its application will become clear "When the soul loses its individuality (feeling of Iness, Ahankaram or Anavam), it becomes merged in God, when it loses its Karama, and when therefore it has no power to keep in suspension its mala with which it was associated from the beginning." And this is the exact figure and language used by St. Meikandam in VIII. 4. A. This losing of self is the real sacrifice brought about by love. It is this sacrifice பலி we are asked to make as we enter the 'Temple, and the moment we make it, our பசுத்துவம் (nature of Pasu) will leave us, and we will become the *Nandi*, the Blissful Sivam.

That the Siddhanta marks the Highest Standard of Monistic Truth is what is brought out by St. Tirumular also in his famous line "தானான வேதாந்தம் தான் என்னும் சித்தாந்தம்" "Vedanta postulates 'Aham Brahmasmi,' 'I am Brahman,' Siddhanta postulates 'Tat (one) alone.'" That is to say that the Siddhanta appeals fully and finally to only One Experience, the Bliss of God and One alone ; whereas the Vedanta has reference to the Soham paths whereby this experience is gained. And anyone can perceive that the Soham experience is a conscious one and a dual one or Dvaita. In this sense Siddhanta is Advaita and Vedanta is Dvaita. And what are considered as the strongholds of Vedanta by followers of Sankara admit of easy interpretation by the Siddhantis. The question, as pointed out by Sivagnana Yogi, did not arise absolutely as to whether padarthas were one or two. It arose in connection with the famous Mahavakya texts, 'Aham Brahmasmi,' 'Tatvasmi, etc. Says he :—

மற்றென்னையோ அத்துவிதமென்னும் சொந்தப் பொருளை
சித்தாந்த கைவரணைக்குமாறு காட்டுதும், 'அது நீயாகின்றாய், எ-ம்,
அது நானாகின்றேன், எ-ம், 'அதுவிது வாகின்றது, எ-ம், மூலீடம்
பற்றி நிகழும் தத்துவமெ முதலிய மகாவாகியங்களைக் கேட்டவழி
அதுவென்பது ஒருபொருள்; நீயென்பது ஒருபொருளாகின், ஒருபொ

நான் மற்றொருபொருளாமாறி யாங்ஙனம் என்றும் ஐய நீக்குதற்கு எழுந்த தாகலின் அதுவிதுவாதற் கேதுவாய், அவ்விரண்டிற்கு முளதாகிய சம்பந்த விசேட முணர்த்துதலே யத்துவிதமென்னும் சொற்குப்பொருளென்றுணர்ந்துகொள்க.

“ If you ask what then is the meaning of the word *Advaitam* I will show how Saiva Siddhantis explain it. On hearing the great texts called Mahavakya, ‘ Tatvamasi, etc., which are used in the three persons, we see that these sentences speak of ‘that’ as one substance and ‘Thou’ as another, and inquire how one can become the other. The answer is given to remove this doubt, by stating how one can be the other and what relation subsists between these two, and the word Advaitam is used to express this peculiar relation.”

The word does not mean one or non-existence of two or more, but is used to express the peculiar relation that exists between two distinct things and which can become one, and we had long ago called attention to this meaning in our very first work and before we had any chance of seeing this luminous exposition of Sivagnana Yogi, and we observed, *vide* Sivagnanabotham p. 17

“ Though in all these cases an identity is perceived, a difference in substance is also felt. It is this *relation* which could not be easily postulated in words but which may perhaps be conceived, and which is seen as two (Dvaitam) and at the same time as not two (Advaitam), it is this relation which is called *Advaitam*, ‘a unity in duality,’ and the philosophy which postulates it the “ Advaita philosophy.

Of all the mass of the Vedic and Theosophic literature that has come into existence during the last two or three decades, there is none that equal the writings of Professor Kunte for real insight into the nature of Hindu philosophy and critical acumen. And his summary added at the end of the first paragraph of the first Adhyaya of his translation of the Brahma Sutras is a most beautiful

and original one. Wonderful as it may seem, both Sivagnana Yogi and Kunte exactly propound the same questions and give the same answer. He shows there are texts in the Upanishads which support the dualistic and monistic view, and the mainstay of the monists are the *Maha Vakya* texts and these texts are the great stumbling block in the path of dualists, and he shows that their interpretation cannot bear an examination, because the texts evidently do not admit of it, and all that they say is simply beside the mark.

“What is to be done? There are doubtless a few texts in the Veda which support the Pantheistic views. Most however support the Theistic principles. But so long as Pantheistic texts are not explained, the proposition that the Vedas do not teach Pantheism cannot be accepted. Again, the adjustment and the interpretation proposed by the Theists cannot be accepted because of their being far-fetched and forced. But we do not see how the few Pantheistic texts come in the way of Theism because we believe that though they be interpreted as the Pantheists do, yet they support Theism. How can this be?” And he proceeds to show how this can only be understood in the light of Yoga. After instancing the various forms of Bhakti (Chariya and Kriya), he says: “But there is a special feature of such adoration—a feature not included in any of these. It is the ecstatic condition of the spirit, a condition which can neither be explained nor understood without an illustration. Let the reader realize the love a mother has for her child. A mother or her child sometimes experiences a state of mind, an indescribable state. That which either of them expresses can alone convey an idea of their feelings when they are in the ecstatic condition. The mother directly addresses the child thus, ‘Oh, my piece of gold, Oh, my soul, Oh, my life, can I eat you up?’” “*தின்பன் கடிப்பன் திருத்தவன் தானே*. Under these circumstances, the mother forgets that her body is different from that of her child, which experiences the same feeling. Such an

identity is the form of the ecstatic condition of the mind. This is a special feature of adoration. This sort of *ecstatic identity* the *Yogis* feel. Hence in the Veda and in the Upanishads, the Pantheistic doctrine of the identity of the human spirit and the Supreme Spirit, *if enunciated is enunciated in this way*. Again the *Brahma Sutra* of Badarayana does not inculcate it. And he explains further below. "The characteristic feature of the Indian Vedanta is its recognition of spirit power, as it is explained in the *Yoga Sutras* which systematically lay down the following propositions That the Supreme Spirit, or God is *related* to the human spirit, that the human spirit has very great *potential powers* and that if certain methods of living be adopted, it can call out its powers and become actually able to know the past and the future, and that the spirit disenthralled from the flesh is ultimately absorbed in one sense into the Supreme Spirit. The *Yoga* system is properly the backbone of the Vedanta."

And we had pointed out in another place, Vol. II, page 199, that the *Yoga Pada* is not merely the backbone of Vedanta, but it is Vedanta itself.

It is not well understood that the word Upanishad really means the same thing as 'Yoga.' Yoga means the Sadana required for bringing the Soul and God in Union; and the Upanishad is also the teaching of the Sadana whereby man come nearer and nearer to God, by destroying the bonds that bind him. The root-meaning (upa—near, ni—quite, sad—to perish) is hit off to a nicety in the famous line in Thiruvachakam quoted above. "The house of God," 7th verse. சென்று சென்று அணுவாய்த் தேய்த்து தேய்த்து ஒன்றும், "nearer and nearer to Thee I drew, wearing away atom by atom, till I was one with Thee." And in the passage in (Chandog, 1. 1 10) and in several others, the word Upanishad is used as a synonym for Yoga. And this derivation really explains the scope of an Upanishad, a misunderstanding of which has led to no end of confusion. The Siddhanti takes the Upanishad as the text-book of the *Yoga Pada* or School.

The higher stage or Pada being the Gnana Pada, the words Upanishad, Vedanta, Yoga, Saha-Marga or Sohamarga or Hamsa Marga are all synonymous ; and as Vedanta strictly means Yoga, the words Vedanta and Siddhanta are contrasted, Siddhanta meaning the Gnana Marga or Pada, though it embraces all the remaining Padas, Chariya, Kriya and Yoga. The practice involved in the Mahavakya texts is this Soham Bhavana or Sivoham Bhavana, and when this practice is matured, the soul stands in complete allegiance to the Supreme One, renouncing all idea of self and self-action. then can the soul say "I am all the world," *யானே யுலகென்பனின்ற* Sivagnanabotham. 2-1-4. "In me everything originated, in me everything established, in me everything merges. That secondless-Brahman am I (Kaival. Up. 21.)

As Professor Kunte speaks of the *potential power of man* by calling out which he can become one with God, Sivagnana Yogi dwells at great length, and too frequently, on this special characteristic or power of man whereby man can be said to become God ; and this power is the power of the soul *to become that to which it is united*, *அது அதனாகல்*, in the language of St. Meikandan, *சுரித்தன் ஒன்றாமாதல்* in the language of St. Arul Nandi Sivacharya, and *யானேயுலகென்ற பற்றின் அதன் மயல்பாய் சிற்ற* in the language of St. Thayumanavar, and this power is likened to that of the crystal or mirror.

Says Professor Henry Drummond :—

"All men are mirrors—that is the first law on which this formula (of sanctification or conception) is based. One of the aptest descriptions of a human being is that he is a mirror." This illustration is to be originally found in the Upanishads and Gita.

"As a metal disk (mirror) tarnished by dust shines bright again after it has been cleansed, so the one incarnate person satisfied and free from grief after he has seen the real nature of

himself. "And when by real nature of himself, he sees as by a lamp, the real nature of the Brahman, then having become the unborn eternal God who transcends all taloos, he is freed from all *pasa*." (Svetas Upanishad ii. 14, 15). From meditating Him (abid yanath), from joining Him (yoganath), from becoming one with Him (latvabhavat), there is further cessation of all Maya in the end." (Svetas Upanishad i. 10.) "As a flame is enveloped by smoke, as a mirror by dust, as an embryo is wrapped by the womb, so this (soul) is enveloped by it (desire). (Gita iii. 3.)

And St. Meikandan has this stanza (viii. 3. a.) பன்னிறமே The principle of it receives its exposition in the Sankhya and in the Yoga Sutras, by means of this illustration of mirrors and colours.

"Though it (soul) be unassociated, still there is a tinging reflectionally) through non-discrimination (for there is not a real tinge in that which is unassociated (with tincture or anything else, still there is as it were a tinge; hence the tinge is treated simply as reflection by those who discriminate the tinge from the soul which it delusively seems to belong to).

As is the case with the Hibiscus and the crystal there is not a tinge, but a fancy that there is such. Sankhya aphorism—vi. 27-28—Gable's translation.

In the words of Professor Max Muller, this is how the subject is treated in the Yoga Sutras "Now if we ask what is the result of all this, we are told in Sutra 41, that a man who has put an end to all the motions and emotions of his mind, obtains with regard to all objects of his senses conformation grounded on them, a steadiness and consubstantiation, the idea being that the idea is modified or changed by the objects perceived (அது அதுவாதல்) (i. 41). As a crystal when placed near a red flower, becomes really red to our eyes, in the same way the mind is tinged by the objects perceived' (Six Systems, p. 453)

This principle of mind identifying itself with the objects perceived, is stated in the following passages of the Upanishad also.

“ Now a man is like this or that, according as he acts and according as he behaves, so will he be : a man of good acts will become good, a man of bad acts bad. He becomes pure by pure deeds, bad by bad deeds.

“ As is his desire, so is his will ; and as is his will, so his deed. Whatever deeds he does, that he will reap.

“ Whatever object man's own mind is attached to, to that he goes strenuously with his deed.

“ He who desires the Atman, being Brahman, he goes to Brahman. That atma is indeed Brahman.” (Brihadar IV. iv. 5, 6.)

Similar passages are found in the Mahabharata and the familiar statement of it in Sanskrit is !

‘ *Yat Bhavam tat Bhavati.*’

Herbert Spencer calls this union as one of absolute identity. And this is almost the language used by St. Meikandan. ‘*அது அது ஆதல்*’ As the Upanishad writers, Sankhyans, and Yogins, and Siddhantis state this principle and base on it their scheme of salvation, so does also Professor Henry Drummond in his remarkable address entitled “The Changed Life,” based on the text from St. Paul.—*The New Reformer*.

(To be Continued.)



ON GOD SUBRAMANIAN.

A NOTE.

In the Deepika of the October, page 84 the Vedanta interpretation of God *Subramaniam* is stated to be *Atmaguna*. The Siddhanta explanation of the God is as follows :—

Prior to creation the souls lie in their *Kerala* state, suffering from the effects of Mala—God's love is then excited and He wills to save them and manifests Himself as Sadasivanayanar with Isana, Thathpuruda, Agora, Vamadeva and Sadryojata as His 5 faces or Saktis in the spiritual or Arupa plane. In addition to these 5, He has also His Arul Sakti who is the root of all these and is known as Vinayagar. By the power of the 5 saktis, the 5 Moorthis—Sadasiva, Maheswara, Rudra, Vishnu and Brahma perform each one of the 5 functions in the 4 material planes and the one between the material and spiritual planes. These 5 murthis and the Arul Sakthi of God constitute Subramaniam. This is explained in the following lines of *Thiruchendur Agaval* :—

தாரகவெழுத்துஞ் சார்பெழுத்தைந்தும்,
வாரணமுன் வன், மலரோன், திருமால்,
வருத்தமியுருத்திரன், மகேசுரன், சதாசிவன்,
உருத்தெளிந்திட நம்முருவேயாகும்
ஆறுமா முகமா யமர்ந்தது மிதுவே.

In *Kantharkalivenba*, this is referred to as follows :—

ஐந்து முகத்தோடகோ முகமும் தந்து
திருமுகங்க ளாளுக்கி.

The Asura or Rakshasa confining the souls is the Mala—
Vanavar is the soul which is a Vibhu in its real state and made

Ann by the Rakshasa or Mala. St. Thirumular speaks of God having sent out Subramaniam to kill the Asura as follows :—

எம்பெருமா லிறைவா முறையோ வென்று
வம்பனிற் வாடுகு ரகரன் வளிகொல்ல
வம்பவளமேலி யறுமுகன் போய்வர்
வம்பகை கொல்லென்ற தற்பரன்றானே.

The 6 material planes where the souls, by Thapas gain experience and wisdom step by step, are known as 6 Adarals. We have to pass through these planes before reaching the spiritual plane or Niradara. This is explained in Thiruvunthiar as follows :—

ஆதாரத்தாலே நிராதாரத்தே சென்று
மீதானத்தே செல்கவுந்தீபற
விமலந் கிடமா தென்றுந்தீபற.

As we gain wisdom in these material planes with the help of the 6 deities collectively constituting Subramaniam, before we reach the feet of God in the spiritual plane, Subramaniam is stated by St. Thirumular as having been born or appeared before God who is His father :—

எந்தைபிரானாக் கிருமுன்று வட்டமாய்த்
தந்தைதன்முன்னே வுண்முகன் தோன்றலாற்
கத்தன்சுவாமி கலந்தம் கிருத்தலான்
மைந்தனிவனென்ன மாட்டிக்கொளீதே.

The twice three circles referred to are the 6 Adaras or planes with the 6 deities performing their functions there or Subramaniam.

In my Anda Pinda samathwamsakthi I have given an explanation of this.

The sounds of crackers used in the month of Aipasi denote the destruction of Asura or Mela and the illumination in the following month is the Gnana Joti resulting from the purification of the souls. The Sakthis of Subramaniam are Valliammai and Daivayanai. The former is said to have been born of a *leṇṇ* and brought up by Vedars. This is Prakrithi one of the Sakthis of the supreme being—Daivayanai is said to be the daughter of Devendra and brought up by Ayiravatham. This is Bindu Sakthi or Kundali or Pranava. That these two are the spouses of Subramaniam simply means that by means of these two Sakthis the God removes the Anavamala of the souls and imparts gnanam.

C. S. SUNDARAM MUDALIAR.

THE RELATIONS OF ART AND RELIGION IN INDIA.

by

Ananda K. Coomaraswamy, D. Sc. (Abstract).*

Three outstanding phases of the relation of art to religion are recognisable : art in the service of religion (religious art) ; art rejected by religion (asceticism) ; and art despised by religion (puritanism). The first two of these positions are properly characteristic of Hinduism and Buddhism, the third of Islam. The possibility of reconciling the two first is found in the fact that Hinduism does not seek to lay down for all men, or for all parts of a man's life, the same course of action, or point to one only method of spiritual progress and means of salvation.

Indian art is essentially religious and aims at the intimation of Divinity. But the Infinite and Unconditioned cannot be expressed

See also A. K. Coomaraswamy, *The Aims of Indian Art*, Campden, 1908.

in finite terms ; hence the religious art of India is concerned with the representation of personal divinities. For most men the love and service of a personal deity is their religion ; and it is their faith that Indian religious art expresses. 'These are the true citizens, for whom art is an aid to and a means of spiritual progress ; fine art' an intimation of the Infinite ; the 'lesser arts' a witness that man does not live by bread alone. True asceticism, on the other hand, is a search for a reality beyond conditioned life.

Turning to the actual religious art of India, we find that it expresses in concrete imagery ideas that belong to the transcendental and mystic aspects of religion. Indian religious art contrasts thus with Greek, which corresponds only to the Olympian aspect of Greek religion. There are many Greek statues that may be either athletes or Apollos. In Indian religious art, on the contrary, the human form is used not for the sake of its own perfection, but to express transcendental conceptions ; the ideal, non-human, and sometimes grotesque character of Hindu images is always deliberate and intentional. Nature is a veil, not a revelation ; art is to be something more than a mere imitation of this *maya*.

Almost the whole philosophy of Indian art is summed up in the verse of Sukracharya's *Sukranitisara*, which enjoins upon the imager the method of meditation :

'In order that the form of an image may be brought fully and clearly before the mind, the image maker should meditate ; and his success will be in proportion to his meditation. No other way—not indeed seeing the object itself—will achieve his purpose.'

The method of concentration in religious devotion upon the mental image of an *Ishta Devata*, or patron deity, is identical with the method of evoking and defining mental images practised by the imager or painter.

This is illustrated by the comparison of *Dhyana mantrams* with verses from the technical books of images (*Silpa sastras*).

The use of images in worship is generally misunderstood by students who belong to more or less puritanical religions. The Hindu view, not unlike the Catholic, is somewhat as follows. Except for those whose heart is set on an immediate realisation of a non-mayic, unconditioned state of existence as subject without object, images are of value as a centre of thought. Images obviously made with hands are often less likely to create misconceptions than purely mental concepts of divinity—they are more, or at least not less, obviously symbols, and are thus less liable to be regarded as an adequate representation of the Infinite. The educated image worshipper knows that the very name of God, and the attribution of qualities to Him, are limitations imposed by his own intellect; still more that the form of the image is not really the form of the god, but only analogous with a coloured glass held before the sun.

Religious symbolism in Indian art is of two kinds; the concrete symbolism of attributes, and the symbolism of gesture, sex, and physical peculiarities. The symbolism of gesture includes the various positions of the hands known as *mudras*; of physical peculiarities the third eye of Siva or the elephant head of Ganesa are instances. The subject of sex-symbolism is generally misinterpreted; but, in fact, the imagery drawn from the deepest emotional experiences is a proof both of the power and truth of the art and the religion. India has not feared either to use sex-symbols in its religious art, or to see in sex itself an intimation of the Infinite.*

The *lingam* is not properly an instance of sex-symbolism; it is probably not of phallic origin, but derived from the stupa, and is now regarded as the highest emblem of Siva, because the least anthropomorphic. True sex-symbolism in Indian art of literature assumes two main forms; the conception of the relation of the soul

* Brihadaranyaka Upanishad, 4. 3. 21; also 1. 4. 3-4.

to God expressed in terms of the passionate adoration of a woman for her lover ; and the representation of the energetic power (*sakti*) of a divinity as a feminine divinity.

With regard to the use of sex-symbolism in Indian art there may be quoted here the words used by Sir Monier Williams in referring to the presence of words of erotic significance in his Sanskrit Dictionary : ' in India the relation between the sexes is regarded as a sacred mystery, and is never held to be suggestive of improper or indecent ideas.' As much could not be said of Europe.

Indian religious art is often, but by no means always, beautiful ; it may also be terrible or grotesque. Personal gods are aspects of a pantheistic Divinity, upon whom ' all this universe is strung as gems upon a thread.' But nature is not always smiling ; she is concerned not less with death than life. As there are three *gunas* or qualities in nature, *sattva*, *rajas* and *tamas*, images are also classified into three, *sattvik*, *rajasik* and *tamasik*.

But it is best to study the relation between religion and art from actual examples. The seated Buddha may be selected as an example of one of the traditional conceptions of Indian religious art. Here conventionality and tradition are commonly held to fetter artistic imagination. But it is a modern error to associate imaginative intensity only with novelty. For, to the nameless artists who wrought the religious sculptures of India, the aim was not to prove their own cleverness, but to retell the great thing itself, which meant so much to them, and which it was given to them continually to re-express. As regards the Buddha, it is not true, as is sometimes said, that there is no development, in the sense that the work of different epochs is quite uncharacterised. But it is true that the conception remains throughout almost identical. This is an expression of the fact that the Indian ideal has not changed. What is this ideal so passionately desired ? It is one-pointedness, same-sightedness, control : little by little to rein in, not merely the sense, but the mind. Only by constant labour and passionlessness is this peace to be attained. What is the attitude of mind and body of one that seeks it ? He shall be seated like the image ; for that posture once acquired, is one of perfect bodily equipoise : ' so shall he sit that is under the rule, given ever unto Me. In this wise the *yogi* . . . comes to the peace that ends in nirvan and that abides in Me.' How then

should the greatest of India's teachers be represented otherwise than in this posture that is in India associated with every striving after the great Ideal ?

One other point connected with statues of the Buddha may be referred to. It relates to the statues of Dhyani Buddhas. The earthly mortal Buddha is sometimes regarded as merely a projection or partial incarnation (*amsah*) of a pure and glorious being functioning on some finer, more ideal plane. A statue of a Dhyani Buddha stands for this pure being, not merely for the man as he appeared on earth. The idea belongs to the Hindu conception of partial incarnation. Such conceptions were not unknown to the founders of the great traditions of Indian art ! and it is this fact which gives so much depth and seriousness not merely to their work, but even to the last monuments of the tradition. For if it is true that the conception of the seated Buddha is one into which the genius of the greatest artist may be poured without any lack of room for its complete expansion, it is also true that this *motif* even in a shapeless or grotesque form remains for those whose spiritual heritage it is, a well understood symbol of eternal things. In the same way, by a study of other typical examples of Indian religious art, the relation of art and religion in India may be understood.

This paper is thus an elementary study of the religious psychology of Indian art. Certain conclusions may be drawn. In the first place, the proper study of Indian art has hardly yet begun. By a proper study is meant not merely a close study of the weak and relatively unimportant semi-classic style of North-west India in the first few centuries after Christ, but a study of the development of the Indian ideal and its emancipation from foreign formulae unsuited to its expression. True Indian art is as little understood in the to-day, as Indian philosophy and literature a hundred years ago. This is illustrated by a recent pronouncement of no less eminent an archaeologist than Mr. Vincent Smith : ' After A. D. 300 Indian sculpture properly so called hardly deserves to be reckoned as art.' Such a statement is only to be paralleled with Lord Macaulay's famous dictum upon the value of Oriental literature.

It remains to be seen what value will be set upon Indian art in the West, and what influence it will have upon Western art, when it is as well known to artists as Japanese art is even at the

present day That influence should result in some real application of psychological principles in the consideration of the aims and purpose of art, and in the education of artists.

At present the education of Western artists is an education merely in technique ; the imagination is left to take care of itself, so long as the imitative powers are fully developed. Now if there is one thing which distinguishes the true artist from other men, it is not a knowledge of anatomy or a capacity for the meticulous imitation of nature, but it is the power of mental vision, of visualisation, literally 'imagination.' Instead of being taught by meditation and concentration to cultivate this power, the Western student's whole time is taken up with copying things that are set before his physical eyes. The true Indian artist, on the other hand, who does not regard the reproduction of still life as the aim of art, is taught by memory work and practice in visualisation to form a definite and perfect mental picture before he begins to draw or carve at all ; his whole endeavour is to cultivate the power of mind-seeing. It is in this respect that Western art has most to learn from India.

Further, the distinction between naturalism and idealism in art is one that is fundamentally religious. Religion, for India, is much more a metaphysic than a dogma ; and it is the lack of a metaphysic in modern Western materialistic culture, and in the surviving realism of Semitic theology, that makes it possible for the Western artist now to find sufficient satisfaction in the imitation of beautiful appearances, and a sufficient aim for art in the giving of pleasure.

It is not, however, possible for the greatest art to flourish, if men can believe in nothing more real and more eternal than the external face of nature. The true world of art is not the phenomenal world about us, but an ideal world of the imagination.

Finally, as regards the future of art in India, two tendencies are apparent to-day, one inspired by the technical achievements of the modern West, the other a reaction towards the spiritual idealism of the East. If the greatest art is always both National and Religious—and how empty any other art must be !—it is in the latter tendency alone that we can trace the germ of a new and greatest Indian art, that shall fulfill and not destroy the past.

THE DIVINE WARNING.

The sun hung low on Uppoor plain,
The day was nigh its close,
And suddenly the winds broke out,
To violence from repose.

Never did blast so turbulent
Roar on that windy shore
No grove nor wall to meet the rage
The naked hamlet bore.

The vulture borne on mighty wings,
Did stagger in the air,
And making way to the nearest tree,
Nevermore a flight did dare.

Was it the howl of an evil sprite
That thundered angrily ?
Was it the tumult ominous
Of its dread mutiny ?

Deep flushed the west, the frightened sun
Was quenched before her ire ;
And for a time the earth could seem
O'er-ruled by spectres dire.

The ruddy gloom still ruddier grew
On water, wall and tree,
The children screamed and clasped their mothers,
Dismayed in high degree.

Was it a rain of blood or fire,
That in the west did fall ?
No tree was seen nor cottage trim,
The red clouds shrouded all.

The winds prevailed and thick'ning clouds
 In curling volumes rolled,
 And spread on high their awful folds
 With swiftmess uncontrolled.

The clouds closed in, what was their freight ?
 The wond'ring people feared ;
 Was it hell-fire or wrath of Heaven ?
 The doubt was shortly cleared.

The clouds closed in, there was a shower
 Of dust for minutes three,
 And soon the steady winds blew off
 The red clouds o'er the sea.

This portent bode, did folk avow,
 Sure evil to the king,
 And from the temple's vault that night
 Did plaintive prayers ring.

A. SUBRAHMANYAM, B.A.

A CONVENTION OF RELIGIONS IN INDIA.

It has been proposed that there should be a Convention for the elucidation of the doctrines for the different religions followed by the different sections of the Indian Community. To give effect to the above proposal, a Committee consisting of the following gentlemen have been formed :—

1. Sj. Sarada Charan Mitra, (late Puisne Judge, High Court).

PRESIDENT.

2. Raja Peary Mohan Mukerjee, C. S. I.
3. Sj. Satyendra Nath Tagore, C. S.
4. B. D. Mehta, Esqr., C. I. E.
5. Rai Narendra Nath Sen Bahadur.
6. Babu Maharaj Bahadur Sing.
7. Rai Rajendra Chandra Sastri Bahadur, M. A.
8. Mahamahopadhyaya Satis Chandra Bidyabhusan, M. A., PH. D.

9. Moulvi Siraj-ul-Islam Khan Bahadur.
10. Moulvi Mirza Abul-Fazl.
11. Sj. Gaganendra Nath Tagore.
12. Sj. Abanindra Nath Tagore.
13. Rev. B. C. Sarkar.
14. Mahasthabir Ganaiankar.
15. Purnananda Bhikshu.
16. Sj. Dhannoo Lal Agarwalla.
17. Swami Buddhananda.
18. Sj. Charoo Chandra Bose.
19. Dr. J. N. Kanjilal, M. B.

SECRETARIES.

20. Sj. Bhupendra Kumar Bore, M.A., B.L.
21. Sj. Kumud Bandhu Sen.

Theses on the following amongst other religions and the different sects thereof will be read at the Convention.

- | | |
|-----------------|-------------------|
| 1. Hinduism | 2. Christianity |
| (a) Buddhism | 3. Islamism |
| (b) Jainism | 4. Zoroastrianism |
| (c) Shaktism | 5. Judaism |
| (d) Vaishnavism | |
| (e) Saivism | |
| (f) Sikhism | |
| (g) Brahmoism | |
| (h) Arya-Samaj | |
| (i) Theosophy. | |

The Committee think it desirable that each religious Community should elect its own representative to elucidate its doctrines at the Convention.

Gentlemen desiring to read these are respectfully requested to communicate with the Secretary at 85 Grey Street, Calcutta, but no theses will be received after the 20th instant.

Every theses should contain elucidation of the principles of the religion or religious sect dealt with by it and state its peculiar features distinguishing it from other religions and other religious sects, but it should not contain any attack, direct or indirect, or any sect or religion. No paper should take more than half an hour to read.

Every effort will be made to hold the Convention by the end of last week of January. The precise date will be announced on or about the 20th instant.

KUMUD BANDHU SEN,
Secretary.

Note.—We are glad to state that Mr. J. M. Nallaswami Pillai will read a paper on 'Saivism' at the convention.



XL. *The cure of Varaguna Pandian, and shewing him the world of Siva.*

While Varaguna Pandian was ruling in Madura, just as Indran rules in the heavenly world, he one day went out to hunt lions, tigers, &c , and returning home triumphantly on horseback, rode over and killed a poor Brahmin, who was lying asleep in the road through fatigue after a long journey. The king came to his palace unconscious of what had occurred but on some Brahmins bringing the dead body to the gate of the palace, and stating how the circumstance had happened, the king was afraid, gave them money, and bid them do whatever was necessary as to funeral obsequies. On these being performed, they learned that the king was afflicted with the Brahmahakhti, an incurable disenso ; to cure which resort was had to feeding the Brahmins, bathing, giving grass to cows, and the like things, usually had recourse to, but without effect, for the disorder rather increased. Thus the glory of the king became obscured, even as when the serpent Rahu lays hold of the moon in an eclipse. The Brahmins consulted the Vedas as desired by the king, but said, " The Brahmahakhti is incurable, what can we do ?" At length, recollecting that every step of progress towards a sight of the Madura god is equal in merit to an Aswamedha yagam, (or sacrifice of a horse,) a sight of the god was determined on, at which time a celestial voice was heard, saying, " O king, fear not ! when you are pursuing the Chera king you shall come to a place where I am worshipped, named Tiruvadamaruthur, on the river Cauveri ; there you shall lose your disease." While the king was rejoicing in this assurance, he heard of an invasion from the Chera king and going out to meet him, the Cheran was worsted, and fled. The Pandian pursued him till he came to the place mentioned and then, while standing under the porch of the temple, discovered that the disease had left him. He entered, and on paying homage to the deity of the place, heard a celestial voice, saying, " O king, the disease which seized you waits in the porch of the eastern gate, do not return by that way, but go out of a western gate, and return to Madura." The king rendered homage and by aid of his people made a western porch, with a tower : and bestowing many other presents, returned with his retinue to Madura.

While there, he felt a strong desire to see the world of Siva in consequence of the many things said about it in the Vedas. Hence he besought the god, saying, "Shew me the world where you with your followers dwell." While he was praying the god graciously replied "I will cause you to see it, even in this place" and accordingly he said to Nandi, glowing with myriads of rays of Siva's world. "Shew to Varaguna Pandian the world of Siva." The sacred bullock in consequence presented to the Pandian's view a sight of that world, whereby he saw the tanks of nectar, the lotos flowers like gold, the jewel-like forts, towers, walls and streets, the celestial bands and attendants, with Brahma, Vishnu, Rudra, beatified immortals, and his own ancestors besides ; which, Nandi shewed and explained to him many things and among them the throne of the god and goddess : the effect of all which was to fill the king with joy ; he rendered praises unutterable by any tongue and fell down in adoration. The god knowing of this homage gave many tokens of special favor, which the Pandian received, and enjoyed happiness. From this time forwards Madura became reputed to be "both this world, and the world of Siva."

XLI. The god sold wood, and overcame the minstrel, named

Yemanathen in song.

While Varaguna-Pandian was reigning there came a minstrel from the north, who exhibited his art before the king, and received rewards. But becoming over-elated with success, the king sent for a bard, named Pattiren, and inquired of him whether he could venture to compete with the other so as to overcome him ? The minstrel replied. "That he would use his best efforts and do what he could " hoping to overcome. A trial of skill was accordingly appointed. But Pattiren on going forth, and witnessing the effects of the other's music on all classes, quite desponded. He therefore went to the temple of Sundaresvarer, and made known the state of the case, with favourable acceptance. The god changed himself into the form of a very emaciated old man, and entered the town, in appearance a common cooly, with a lute or guitar slung on his shoulders and a bundle of fire-wood on his head, which latter he hawked about several streets, and then came and deposited it in the outer verandah of Yemanathen's house. He then strung his lute, and tried a few verses, which drew the attention of all within hearing. The minstrel inside

hastily inquired, "Who is that playing?" and was told it was a cooly who sold fire-wood. He came out to see and inquired, "Who art thou?" To which question the god replied, "I am a slave of Pattiren the bard, and among many who listen to his inimitable song—I am one, who have heard, and by practice repeat what I can." "So—" said the minstrel, "well, chant yet once again." On this the god strung his lyre, and with an air of the greatest indifference, as if doing a very common thing, drew forth such strains that all persons left off work, and forgot what they were about; while even inanimate things seemed endued with life, and the trees bowed their tops as if conscious of the minstrelsy. On its close, the minstrel Yemanathen said, "These are not such strains as I am accustomed to employ; but altogether superhuman or divine." Then reflecting, "if a slave of Pattiren can do this, what must Pattiren himself be?" he took measures for a hasty departure, and, with as little encumbrance as possible, set out in the night, to avoid the proposed trial of skill. The god now appeared in a dream to Pattiren, and said, "Your adversary has been defeated by me in the guise of a cooly selling wood, and is gone away." The next morning the king sent peons to call Yemanathen, who not finding him, returned and reported his departure; in consequence the king sent for Pattiren, who told him what the god had revealed to him. The king forthwith had him placed on an elephant, making a triumphal entry into the town; and loaded him with honours, saying, "Sundaresvarer called himself your slave, then we are all your slaves; and except singing before the god you shall be required henceforth in no other way to display your art." Pattiren returned to his house, and lived happily along with his family.

XLII. The god gave to his votary, Pattiren, a mandate, addressed to the Chera King, requiring money.

According to the order of Varaguna-Pandian, the minstrel Pattiren ceased to play in the presence of the king, and only did so in the temple before the god. While so engaged, Pattiren received certain gold fanams, vestments, and valuables, by the knowledge of the god and himself alone. Such being the case, the god appeared to him one night in a dream and said, "The king's property is locked up in a chest, should these things be missed, they will come and inquire from me who has taken them? I will therefore give you my mandate to the Chera king, who is

devoted to myself. Accordingly Pattiren received royal letters, drawn out in due form and manner, and set out; passing woods and mountains, till he reached the Malayalam country, and came to Tiruvanchi, the capital, where he reposed in a booth erected for the purpose of giving away water. The god appeared to the king in the night and said, "I am the Madura deity: one, who like yourself is my votary, waits with my mandate; give him what money he wants, and send him away." The king awoke joyful, made the matter known to his ministers, and sent out messengers every where to inquire where was Pattiren, the bearer of the mandate; who was at length found in the water-booth. Thither the king came: received the letter, read it, and put it upon his head. The purport was: "We, Sivan, send our servant to thee, who art also our servant. As thou delightest to pour forth wealth upon poets, give to this one what he wants and dismiss him." The next day the king went forth in royal procession; Pattiren being placed first, mounted on a spirited elephant, together with the Tirumukum (or letter), and the king, with all the accompaniments of royalty, following after. In this way an entry of the city was made; after which they went to the palace, and Pattiren was placed on the throne; when the king ordered the royal treasury to be opened, and said, "This wealth is not mine, but yours, take what you please." Pattiren thus received considerable wealth, including jewels; and returning home, diffused charitable donations among his relations, and among other bards. He thus lived without care, and continued to discharge his service to the god in the temple.

*XLIII. The god gave to the minstrel Pattiren, a golden board
to sit upon.*

The minstrel Pattiren was regularly accustomed, subsequent to receiving the Tirumukum, to attend to his duty in the temple three times a day, and always stood immediately behind the stone image of the bullock, (which always is in front of Siva temples,) whence he chanted the praises of the deity. It occurred to the god, in the course of his sacred diversions, to prove to every one the steady devotedness of Pattiren, notwithstanding every possible impediment. To this end he sent a thick and dark rain, in the midst of which lightnings flashed, and thunders were heard; and the rain itself was as if the sea were taken up and poured down in torrents. Pattiren, undismayed, and considering this rain to be as

when the gods sprinkle flowers on the earth, went through it at the regular time, and taking his station behind the bullock image, applied his vina, or lute, to his left shoulder, tuned the strings, and chanted as usual; nor did he cease, though the strings became wet and relaxed by the rain, and though he suffered in his own person from the water beneath, and rain from above. At length the god, compassionating his votary, extended a golden board, richly jewelled, and a celestial voice was heard saying, "Take this board, and chant from it." Pattiren received the command with reverence, and getting up on the board, stood on it, and continued his strains of sweet and modulated melody until the rain had departed and the stars appeared. He then retired to his dwelling, carrying the board with him.

When the circumstance became known to Varaguna-Pandian, he went to the minstrel, and said, "You are Sundaesvarer;" and, tendering to him homage, gave him money, houses, and lands. While Pattiren was attending to his accustomed occupation, the Pandian for some time continued to enjoy every happiness; and then, by the favour of Siva, was taken from earth to his own presence.

XLIV. The god, in the guise of a Musician, decided a contest in singing between two female performers, in the presence of the king.

After Varaguna-Pandian was beatified, his son, Rajaraja-Pandian, reigned. His favourite wife was accomplished in singing; but she bore an inward pique against the life of the minstrel Pattiren, owing to conscious inferiority. Contriving how she might disgrace the latter, she persuaded the king to send for foreign performers, of the class trained to music for temple-service. Among those who came (by sea) from the country called Ira, she selected one, whom she regarded with confidence as adapted to her object. Dismissing this one for a time with presents, she sent for Pattiren's wife, and said to her, somewhat tauntingly, "Will you venture to compete with the singer from Ira?" The other, with humility, replied, "I will do my best." On which the king's wife said, "Well, go now, and come to-morrow." The next day, through her influence, the king and his council assembled, in order

to judge of the performance. In their presence the Ira performer proposed to Pattiren's wife some ensnaring questions, which the other discerning, replied by a few satirical compliments; but declined any dispute by words. On the challenge by music being accepted, and agreement made that the vanquished was to become the slave of the victrix, they proceeded to the trial of skill. First the Ira performer sang and played, in a very agreeable manner; and Pattiren's wife followed, also affording great delight to the audience, and being of the two superior; but the king was under secret influence, and reflecting on the proverb. "To say as the king says is the way of the world, he affected to find some difficulty in forming a precise judgment, though with a leaning favourable towards the foreigner; and required another trial of skill the following day. On the dismissal of the assembly, the musician's wife went to the temple, imploring the god to guard her against undue influence, and to give her the victory; which a celestial voice assured her should be the case. The next day the god himself came to the assembly, in the guise of a rustic travelling minstrel. The trial of skill again took place, wonderful on both sides, but the king, still having the proverb in his mind, and being disposed to give a decision contrary to his real judgment, came to a resolve to hazard the false judgment, trusting to the complacency of his courtiers to confirm it by their suffrages. The god, who from the outset had marked the proud bearing of the foreigner, and the humble piety of his votary, now interposed, and as the sentence, "The foreigner's song is best," was rising to the king's lips, caused him to forget it, and made him say, "This one has conquered," alluding to the musician's wife; a decision which the assembly forthwith and joyfully confirmed. The king, seeing the alacrity of the assembly, and the Ira performer delivered over as a slave, was for a moment perplexed; but speedily said, "This is no other than one of the diversions of the god himself"; and, on this ground, honours were tendered to the wife of the musician by a

public procession through the town, all the poets and minstrels following in the train : after which she returned to her own abode.

While Rajaraja-Pandian ruled, he had a son born to him, who was named Suguna-Pandian.

XLV. The god nourished certain motherless young pigs, and endowed them partially with the human form.

On the south bank of the river Vaigai, at some distance from Madura, there was an ancient place called Guruvirunthathurai, where Indran, with other immortals, and Vihalabagavan, (Brihaspati,) had done penance. The great Vishnu also performed penance there ; and a temple arose to him under the name of Sittiratera-valluver. In that town there was a Vellalan, named Sucilan, and his wife was called Sucili. They had twelve children, who, neglecting their father's and mother's instructions, joined themselves with hunters, imitated their cruel practices, and ran about in the woods. One day they came to a retreat where a holy man was going through retired austerities, at whom they laughed, and taking up stones and sand threw these upon him. Being thus disturbed in his devotions, he said, " You shall be born as young pigs, and afterwards be without a mother. The archins, trembling and afraid fell at his feet and implored mercy ; by reason of which his anger was appeased, and he said, " The Mathurai-naicker shall come and nourish you, make you ministers of state, and afterwards give you beatitude." Thus it happened, for the boys died in the woods, and their spirits entered into twelve young pigs while yet unborn. After their birth, it happened that the king of Madura went out on a large hunting party, with a great retinue, and came to this forest. A fierce encounter followed ; which, as a result, left the young pigs without father or mother ; while the king's minister was also slain. The bodies of the two pigs in time became a hillock, where many rishis performed penance. Several disciples of the sage Agastyar

asked him how this occurred ? when, in reply, he stated the foregoing circumstances ; and added, “ that as the young animals were wandering about without food, and in danger of perishing, the god, who is the common mother of all living souls, took compassion on them, went out to the forest, and taking up the young animals, gave them milk in the form of a mother ; by which they obtained strength and grew, endued with great wisdom and learning, having the human form only with the exception of pig’s faces.” The goddess, wondering at such an appearance, asked the god, “ Did you nourish these beings ?” To which the god replied, “ How was it possible that I could refuse compassion : is there any one who can save such as have committed great sins except myself ? Here I nourished them with milk, and endued them with learning and wisdom as you see.” The goddess made no observations, but was much astonished.

XLVI. The god made the twelve young pigs ministers of state to the Pandian king.

In consequence of the god having nourished the young pigs they grew up, while remaining at the before-mentioned hillock, endued with a splendor of learning like the brilliancy of the sun when it rises. The god now appeared in a dream to the Pandian king, and said, “ Near to the pig-mount there are twelve rare animals, take them and make them ministers of state.” The king, being joyful, announced this intelligence to his ministers, and by their means called the ministers elect to his presence. When they were come, the king preferred them over the heads of the former ministers : and the new employees, by their great skill and sagacity, procured the king ample revenues, and made the kingdom illustrious ; while they were also liberal in gifts and deeds of charity. After thus flourishing a while they were called to the presence of Siva, and made partakers of his happiness.

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THE SERPENT AS A SYMBOL.

"Be ye wise as Serpents."—JESUS.

The snake has long been considered as a symbol of wisdom, but they are, as a rule, abnormally stupid, sluggish, shortsighted and wanting in all that goes to make up a wiseman. Yet in all times and countries mankind has compared its wise ones to the serpent. The ancient mexicans had their Nargals, the Hindus their Nagas, the Druids in ancient Britain would call themselves serpents, and in distant China, "lang," the dragon, signifies "the being who excels in intelligence. Aesculapius had his serpent wand. Moses, full of magic lore of Egypt, used the brazen serpent as a talisman for the healing of his stricken followers. Since the snake itself lacks wisdom, let us enquire whether its anatomy and natural history may not afford material for the play of that imagination, which represents viewless ideas by visible symbols.

A striking fact about every true snake is that he has no eyelids, but, like the fish, sleeps with his eyes wide open. The Initiate has always claimed unbroken consciousness, and while to the common man there is what Wordsworth calls a "barrier, twixt day and day," the wise man preserves unbroken his thread of continuous consciousness. Though his body sleeps, he lives an active conscious existence, until the time of waking comes round again, when he descends, and merging in his body goes through the daily penance of physical existence. In the "Voice of the Silence" there is an allusion to "the eye that never closes."

Every few weeks the snake casts his slough, and creeping out of his faded cuticle, appears in new and shining scales, over whose glossy surface play the colours of the rainbow. This proceeding well typifies the evolving soul who takes and leaves one body after another, until "made perfect through sufferings" he incarnates no more unless impelled by compassion for the sake of suffering fellowmen.

Examine a snake as he crawls on the ground, and note his sinuous, undulating curves. Science shows all force to proceed by waves, rhythmical disturbance in air, water or ether, and as the snake winds his way we are forcibly reminded of the conqueror of his lower nature, who controls and guides the crude energy of his body and devoting it to loftier purposes, becomes indeed an expert in the science of vibrations.

The serpent is a dumb animal ; he has no voice. The well-known hiss is not vocal, and is caused simply by the escape of air under pressure from the orifice of the mouth. The real mystic does not tell what he knows in noisy or uttered speech ; the real work is done in silence, and the pupil's inner nature is played upon by those wonderful vibrations of which our gross sense organs can give us no tidings.

There are two classes of snakes, the poisonous and the harmless ones. There are two schools of magic, the black and the

white. How subtle are the workings of the serpent's venom ! A tiny prick a drop of innocent looking fluid in the veins, and presently the victim throbs all over, swells and dies in agony. A poisonous serpent of the human race works just so. A hint, a light suggestion couched in a jest, and the poison works its malignant way, till the victim falls by the way, a despairing, doubting, disloyal corpse. The poison should be sucked out immediately, but a better way is to avoid dangerous company, or to protect oneself with the armor of devotion and whole-souled loyalty.

The serpent can fast for a year or more without any great inconvenience ; he would be a serpent of wisdom must cultivate dispassion towards object of sense. Not that the neophyte should abstain from any of his wonted meals, but he must abstain from giving attention to flavors, and should close his mind to the pleasures of the palate.

All snakes are very fond of milk. Milk is the food of babes and sucklings, and this curious taste on the part of the snake well symbolises the fact that before he can reach the state of wisdom the pupil must regain the child state he has lost. The simple, innocent tastes of the child are the mark of the Initiate, and in this connection it is interesting to note that Paul is alluded to in the Talmud as " the little one."

A GRADUATE.



WHAT IS CHIDAMBARAM ?

Chidambaram is derived from two Sanskrit words Chit and Ambaram. Chit means knowledge and Ambaram means Akasam, i.e. Ether. Both words mean "Ether of Knowledge" or knowledge itself.

The scientific world has discovered that Ether is the basis of all the material universe and the Vedas declare that (Wisdom), Pragnanam is the source of Ether. Nature's finer forces are centered in the Ether of Wisdom, i. e., Chidambaram. Chidambaram is the only seat of all science and learning. Whatever a man thinks, sees, hears, smells, tastes and feels are all Chidambaram. All thoughts proceed from Chidambaram and go back to Chidambaram. The sounds also come from that sphere. Forms are the manifested conditions of the unconditioned Supreme Wisdom which the Vedas call Pragnanam. Chidambaram, Chidakasam, and Pragnanam all mean Supreme Wisdom. The Sun pours forth his rays in all directions. The rays themselves are not the sun but the rays are not without the Sun. In the same way the various phenomena in the universe are the lustre of the Supreme Effulgence which in reality have no change of mood but the various forms the phenomenal world may have with Chidambaram as their common and permanent centre. Jewels may appear various but gold is same. Jewels are not gold and jewels have no existence without gold. Jewels with names and forms have no reality without gold. In the like manner the names and forms of this universe are nothing but the manifestations of the self-effulgent and blissful Pragnanam—Rig Veda gives to us in its Holy words that "*Pragnanam Brahman*" which means "*Supreme-wisdom is God.*" This Supreme wisdom pervades everywhere. It is unlimited, ever shining and ever blissful. The various mental and intellectual productions in this universe are only the rays of that Supreme effulgence. Every invention of the human brain is only the reflection of that supreme-light Chidambaram, which Theosophists call the *Astral light*. He who wishes to have a look at this light should purify his heart by good actions and elevate himself above the ordinary plane. This elevation brings upon him peace, harmony, mental equilibrium and perfect wisdom. Pairs of opposites do not affect his mind. He is ever calm and peaceful. This universe is a Paradise to him. *Santhi* (peace) is the watchword of such a Divine Man. The great sage Patanjali, author of "*Yoga Sutrams*," is the founder of Chidambaram temple in South Arcot wherein he has explained the above truth by way of Symbolism. This is the secret of Chidambaram. Yogies and philosophers understand its truth. *Om Tat Sat.*

M. B.

THE HON. MR. P. ARUNACHALAM.

The Hon'ble Mr. P. Arunachalam, M.A., Cantab, Barrister-at-Law, Lincoln's Inn, C.G.S., M.L.C., J.P., U.P.M., President, Ceylon University Association; Vice-President Ceylon Branch of the Royal Asiatic Society; Vice-President Ceylon Agricultural Society; Vice-President Royal College Union; Covenanted Civilian of 1st class 1 grade; Director-General of the Ceylon Census 1901; Registrar General.

A DISTINGUISHED FAMILY.

Few Ceylonese families have, within the period comprised in the history of our own times, filled so great a space in the public life of this Island and achieved so much distinction as that, which, after contributing some of the greatest names in the politics, literature, philosophy and social life of the last century, has in our day, culminated its lustre in the production of the brothers Ponnambalam Coomaraswamy, Ponnambalam Ramanathan, Ponnambalam Arunachalam. Coomaraswamy, sturdy champion, shrewd thinker, enthusiastic leader, wise legislator and vigilant patriot, died at the end of 1906, after a career which would have crowned his family, had it produced no other great man, with lasting honour. Ramanathan and Arunachalam—*par nobile fratrum*—are with us yet, each with a proud record of achievement and distinction behind him already, and each pledged to the promise of achievements more honourable and valuable still. Mr. Ramanathan's life and work formed the subject of the fourth sketch of this series, published on the 16th February. There something was said of the family which has produced so much talent, how the founders of the Ceylon branch, themselves Mudaliyars and Scions of a family already ancient in Madura, attended their liege Princes on their conquering invasion to Ceylon at the end of the twelfth century and settled in the north of the Island. The great-great-grand-father of the brothers Ponnambalam was their namesake, Ponnambalam, surnamed Dharmavan, the Munificent, a founder of temples, helper of educa-

tion and philanthropist. Coomaraswamy Mudaliyar, their maternal grand-father, was the Tamil member of the Legislative Council. Their mother was a sister of Sir Muttu Coomaraswamy, a name which stands out in bold relief in the history of the Islands. The family is distinguished by names which have reflected distinction upon the Ceylonese community. Those who read the sketch dealing with the career of Mr. Ramanathan will not need to be reminded of the many titles of this family to the respect and admiration of the Ceylonese people. Besides, a family, which has given us the late Mr. Coomaraswamy, Mr. Ramanathan, the Hon. Mr. Arunachalam and Dr. Ananda Coomaraswamy in one generation, need not trouble to exhibit any other credentials of its capacity to produce consistent merit.

STATE CRAFT IN THE EAST.

Ponnambalam Arunachalam, the youngest of the three great brothers, has carved out a career so distinguished in a direction generally esteemed so unpromising with a persistence and an ability so rare, that his achievements have furnished a guarantee and an object lesson as much to his countrymen as to the members of the ruling race. Until Mr. Arunachalam established the contrary, service of Government was the last sphere which a Ceylonese would select for the accomplishment of talent and the attainment of ambition. Probably, the opinion of the European rulers of the country would confirm these misgivings. The Eastern races have not in the past displayed any marked inherited aptitude for administration. Their history and modes of thought have not tended to develop in them the faculty for responsible rule which is the predominant characteristic of the British people. The East has been the home of poets, priests, philosophers, not of rulers and administrators. Here and there a great ruler does stand out conspicuous by his wisdom, foresight, justice and the gift of managing men and kingdoms. These, however, stand out all the more conspicuously because they are exceptions. The soil of

India and Ceylon does not normally produce such men. Statecraft and the divine right to govern are the inheritance of the race which rules India and Ceylon to-day. It is an inheritance the development of which has been favoured by the peculiar history of that people. It is an exotic in these latitudes and is hard to acclimatize. Its growth is never spontaneous or steady. It needs that constant care and vigilance of those who planted it upon our soil. Such, at least, is the general impression, the received doctrine, and that it has claims to soundness it is difficult to dispute. Mr. Arunachalam's career removes much of that difficulty. So far as he is concerned, he has established that it is possible for a native of Ceylon to possess as great an aptitude for administration as is displayed by the British-born administrators of these countries. His record is therefore a pledge, a hope and an example to men of both races in Ceylon.

BIRTH AND BOYHOOD.

Ponnambalam Arunachalam, the youngest son of the late Mudaliyar Ponnambalam, was born on the 14th September, 1853, in Sea Street, Colombo, at that time the headquarters of the leading Hindus. Coomaraswamy Mudaliyar, his son, Sir Muttu Coomaraswamy, and many an other prominent Tamil was born and lived there. The inroads of the Natusotta Chetty afterwards led to the whole quarter being surrendered to the trader and the moneylender, and the Ponnambalam family abandoned the locality and established themselves at Mutwal, in the house which afterwards became Mr. Coomaraswamy's town residence. Mr. Arunachalam passed his early years and youth in the house, till he ended his college career in Colombo and went to Cambridge. Like his two elder brothers, young Arunachalam had his education at the old Academy, and he is one of the few of Dr. Boake's pupils who never changed his allegiance to that seat of education. Being the last of three brothers, he entered and passed through most of the classes of the old school free of fees. While in the class of Mr. John Pereira, father of the Solicitor-General, Arunachalam

secured the Queen's scholarship of Rs. 20 a month. Mr. Pereira, Arunachalam thinks, was one of the most efficient masters on Dr. Boake's staff. Messrs J. T. Blaze, John Casie Chetty—the University scholar of his year—Dornhorst, the De Sarams, Kenneman, and some of the Anthoniszes were Arunachalam's contemporaries in the Academy, from the class-rooms of which there were given to Ceylon so many of its best and most eminent men. Dr. Boake conceived a very strong attachment to the youngest of the Ponnambalams and entertained great hopes of his future. The sturdy old man was not one to make favorites easily, nor did his expressions in regard to them often wander into the superlatives. But when summing up Arunachalam's ten years—1860 to 1870—at the Academy, in his certificate, he speaks warmly of his singular abilities and application, of his distinctions in the classes and in the examinations of the Madras and Calcutta Universities. In my forty years' experience in the instruction of youth, I have never met with any pupil who gave greater evidence of ability, and scarcely one who gave so great. Mr. Arunachalam's conduct has always been most satisfactory and I consider him to be, in every way, a young man of the very highest promise." Pretty well that for Dr. Boake, Dr. Boake retired about this time and was succeeded by the late George Todd as Principal. Arunachalam won the University Scholarship in 1870, and in September the following year he left Ceylon to enter Christ's College, Cambridge..

REMARKABLE CAREER AT THE UNIVERSITY.

He chose Christ's at the suggestions of Sir Walter Sendall, then Director of Public Instruction, who had come out for the Academy and been promoted thence to the head of the Educational Department. Sendall, with the personal interest in their pupils which characterised the teachers of the older generation, made the lad's way easy for him at Cambridge by apprising his friends that he was sending to their care an Eastern youth of exceptional merit and promise. So introduced, and so gifted, young Arunachalam soon made his way into the best set of men, serious, thoughtful

ardent and alive to the fine opportunities for study and scholarship afforded them. He joined Christ's in October, 1871, and began by winning the Foundation scholarship of £50, distinguishing himself both in classics and mathematics, an achievement naturally, his persistence in which very nearly cost him his life later. Sir Joseph Hutchinson, now Chief Justice of Ceylon, and Dr. Chase, Bishop of Ely, were among his brother scholars. Arunachalam's aptitude at both classics and mathematics induced his college to sanction his trying both the classical and the mathematical triposes. Most men are happy if they can achieve one of them, but nothing daunted by the task Arunachalam girded himself to both. Lord Justice Fletcher Moulton, the greatest Senior Wrangler of the century, was Arunachalam's tutor in mathematics, while Dr. Peile, the present head of Christ's was his tutor in classics. Mr. Reid, the distinguished authority on Roman Law, was one of his classical tutors, and his English tutor was the Rev. Mr. Skeat, the great Chancer and Shakespeare scholar. He was also exceedingly fortunate in coming into the hands of Sir John Seely, the founder of modern imperialism, which had its birth in those historic series of lectures in which he adumbrated the idea upon which the present imperial policy has been founded. To another class of readers Sir John Seely is perhaps better known as the author of that profound contribution to Christian thought, "Ecce Homo." Sir Winfield Bonser was also a contemporary of Arunachalam at Christ's, and had just taken his degree. He was the senior classic of his year and a junior Fellow of his College. Science had just been started at Christ's which has ever since taken the lead in scientific scholarship and research. H. N. Martin, Professor of Biology at John Hopkins University, Baltimore, Dr. Archibald Liversidge, now Professor of Chemistry and Dean of the Faculty of Science at the University of Sydney, and Sydney Howard Vines, now Sheradian Professor of Botany, Oxford, took the lead among the science students. Michael Foster was in charge of the Biological School and around him gathered men who have led scientific knowledge in many parts of the world ever since. Francis Balfour, brother of the Prime Minister, was a personal friend of Arunachalam. He rose to be a Professor in the University before his early death in an Alpine accident. Gerald Balfour, Eustace Balfour, Lord Tennyson (eldest son of the poet and Governor-General of Australia) the two Lytteltons—Master of Eton and the late Colonial Secretary—Edward Carpenter, Maitland (Downing Professor of Law) Foxwell, and the Rev. Mr. Cunningham—well known authorities on political economy—Laughey, who succeeded Michael Foster as Professor of Biology

were among the young students who formed the set in which Arunachalam moved and gathered his knowledge. They led a life apart from the folly and idleness which engaged the energies of the lighter spirits. They understood the possibilities for culture and, above all, for interchange of views and opinions which the University life gave them, and spent their time in the midst of serious endeavour and earnest study,

Dr. Peile induced Mr. Arunachalam to try and work for a high degree both in classics and mathematics, and nothing loth, the ardent young student agreed. It was a feat which few have performed. Arunachalam had the inclination and the aptitude, but his health was unequal to the strain, and he broke down in the middle of his exertions. A long rest and absolute abandonment of study became necessary, and though he afterwards took a good degree it fell far short of his expectations. But that breakdown in health was probably his salvation. He might have won the triposes, but might in after life have been fit for little else. He succumbed in good time, for while he lost the coveted distinction he retained his intellect unimpaired for greater and more valuable achievements in mature life. Mr. Arunachalam gained his B.A. with honours in 1875, along with a number of distinguished Indians, with whom Christ's was the favourite college. Sayed Mahmood the distinguished judge of the Allahabad High Court, and Ananda Mohun Bose, the eminent Calcutta lawyer and political leader, were among Mr. Arunachalam's fellow students at Christ's.

A DISCUSSION WITH THE ARCHBISHOP OF YORK.

While at Christ's Mr. Arunachalam was drawn into a friendly discussion with the late Archbishop of York, who had preached a sermon speaking with scant respect of Indian religions. Arunachalam took up cudgels on behalf of the misunderstood faiths of Hindustan, and a sparkling exchange of letters followed. The *Spectator* published the correspondence about Christmas 1874 and it attracted a great deal of discussion, and incidentally drew much notice on the bright Cambridge student from Ceylon.

THE CIVIL SERVICE.

About the time Arunachalam took his degree at Cambridge, Sir Muttu Coomaraswamy happened to be in England. He met his young nephew and practically dragged him to London to enter

for the Ceylon Civil Service examination. Arunachalam was intensely averse to the idea. His dreams and ambitions did not lie that way. He would have preferred the bar, perhaps, and was called to it from Lincoln's Inn in 1875. But that old Tamil leader would suffer no demur, and Arunachalam went in for the earliest examination for the Local Civil Service without any preparation or reading. He passed that test and in due course received his appointment from the Secretary of State. He returned to Ceylon about the middle of 1875, and was attached to the Colombo Kachcheri. He began life in the service as a judicial officer and, by accident or as a result of policy his experience in the Service does not embrace a single revenue appointment. His opportunity for showing his capacity for organisation and qualifications for administration came to him as Registrar General and Superintendent of the Census. But he has made that opportunity suffice to show his mettle. Even as an obscure magistrate in far Matara, his work was sufficiently sound and valuable to attract comment, and Sir John Budd Phear, one of the greatest Chief Justices who ever graced the Bench in Ceylon, discovered the young Civilian's worth in 1877, and in a report to the Secretary of State for the Colonies, on his departure about the end of 1877, said he knew of only two men who rose to his standard of what judicial officers ought to be, and he named Berwick and Arunachalam as those two. That was a magnificent compliment from a man not wont to fashion compliments. Possibly it was the recognition of his remarkable aptitude for judicial work which induced the Government to limit his employment in the Service to those functions. At any rate, he served in almost every part of the island as Magistrate, Commissioner of Requests and as District Judge. In 1886, while acting as District Judge of Batticaloa, Mr. Arunachalam came under Sir Arthur Gordon's notice, and that Governor, who never feared to act upon his own initiative, lifted him thence, over the heads of a large number of seniors, to the office of Registrar-General and Fiscal of the Western Province. The promotion was as unusual as that of Mr. W. H. Jackson to the charge of the Customs Department. There was a memorial sent up to the Secretary of State signed by almost half the Civil Service, protesting against the move, but Sir Arthur Gordon had his way and Mr. Arunachalam remained in the lucrative office to which he had been called. That it was lucrative, there can be no question. He was Registrar-General and Fiscal of the Western Province and the fees of the Fiscal alone amounted to over Rs. 10,000 a year. But the Fiscal's Department was a sink of iniquity past all excuse or defence. Mr. Arunachalam tackled the

vested interests here and long-sanctioned traditions of roguery and shiftlessness with a determined hand. He reformed the abuses, he banished the malpractices so far as they can be abolished from such a department, and urged the Government to separate the Registrar-General's work from that of the Fiscal, attaching the former to the Government Agent of the Province. He introduced a system compelling Fiscal's officers to give security, and set the whole executive machinery going as cleanly as it could be done. He naturally incurred much odium from those who lost by those reforms, but he did not let that stay his hand from wielding the broom. Eventually the Fiscal's work was dissociated from that of the Registrar-General, and the latter official was left free to devote his attention to his own department. It was a department which needed attention.

REFORM OF THE REGISTRATION DEPARTMENT.

In the Registration Department chaos and corruption held merry sway when Mr. Arunachalam came to it. There was no index worth speaking of, and references to transactions and encumbrances affecting land were exceedingly difficult to ascertain. Fraud and consequently rife and dishonest transactions often took precedence over genuine dealings, and everybody's property and title were endangered. The records of the department littered the floor of one particular room, and most valuable documents, which cannot be replaced, lay where no man but an interested clerk could lay his hands upon them. There was plenty *bakhshesh* exacted and little honest work done, and yet the record room fees came to something like Rs. 25,000. Nobody could tell where the money went to. It was another Augean stables, and no Hercules could hope to cleanse it. It was not lack of will but lack of knowledge. No one knew how the department was worked. Mr. Arunachalam had a preserving mind. He sat by the side of the various clerks, learned their work and with much patience and perplexity caught at last a glimpse of whither and how the whole was drifting. Then he took charge and launched his reforms. He would have none of the private practice and private fees in connection with official work. He recognised the record room, appropriated the fees to the legitimate objects of the department, recast the whole system, increased and set apart a special staff to keep the records, inaugurated a real record room with a system and an index, built fine shelves, and with the surplus money derived from the fees he founded a Benevolent Fund which has now a funded capital of some Rs. 50,000, and which has saved many a clerk from

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the Chetty, disgrace and penury, relieved many a widow and orphan—it pays something like Rs. 1,000 upon the death of a member—and conducted more than any grandmotherly scheme of philanthropy to make the clerks of the Department a thrifty, contented body of men. The same money has also helped to establish a reading-room and a library, and generally to make the lives and the work of the clerks lighter and brighter.

But while the registration branch has been improved, the statistical department has been reorganised in a way which has provoked the admiration of statisticians in Europe and America. Mr. Frederick, L. Hoffman of New York, writing to the Lieutenant-Governor of Ceylon in 1898 said “I will be permitted to express to you my great surprise at the exceptional care and thoroughness with which the Report on Vital Statistics has been prepared. Certainly in an experience extending over many years and including a knowledge of nearly all the British Colonies. I have never come in receipt of a similar report, at once so comprehensive, scientific and useful there is not published in the entire United States a report equally as valuable and comprehensive.” That is high praise, and it is praise to which Mr. Arunachalam was fully entitled. But his work did not stop at vital statistics and registration only.

LEGISLATION AND REGISTRATION.

He was commissioned to draft statutes remodelling the law relating to the registration of births, marriages and deaths, and the Ordinances 1 and 2 of 1895 were the result. He prepared a life table of Ceylon, which has proved of exceptional value. He has reduced every conceivable aspect of the incidence of the population to disease and death to direct tabular statements, instructive at a glance, and he has by his rigid methods of registration and verification reduced crime, prevented epidemics and given us a healthier land to live in.

HIS MAGNUM OPUS.

Was, of course, the Census of Ceylon, the organisation and execution of which need not be recalled here. He promised to announce the results of the Census of 1901, within a week of the

inquiries, and Mr. Wm. Taylor smiled at the idea. But Mr. Arunachalam redeemed his pledge, and within a week the main results were published. The excellence of the organisation which enabled him to do it may be appreciated when it is recollected that it took Mr. L. F. Lée three months to publish his figures in 1891

HIS OTHER ACTIVITIES.

Mr. Arunachalam recently has been elevated to the Legislative Council of the Colony, and has carried through an Ordinance—governing the registration of titles to land—which represents twenty years' persistent effort. He has remodelled the Notaries Ordinance, and is now busy with an Ordinance to govern the administration of intestate estates of less than Rs. 1,000 in value. But he has other spheres of activity besides his official work. Legislator, statistician, reformer, judge, and census officer as he is, he has also found time to cultivate literature, philosophy and jurisprudence. He contributed an article to the *Westminster Review* on "Luminous Sleep," which arrested attention in Europe and provoked much thought and discussion. He has translated many works of the Vedanta philosophy, including some of the Upanishads. And for many years he has been engaged in drawing up a code of civil laws, without which the codification of the procedure is a work of little utility. He has framed his code on the lines of the German civil code, admitted to be the most useful of all such efforts. Lastly, he has led the crusade for the establishment of a Ceylon University and for the study and appreciation of Ceylon history and Ceylon literature. Soon he will retire from the absorbing cares of official life, and will probably devote his hand and head to public work of the kind which is alone calculated to do lasting good to the Ceylonese. His great scholarship, his wide experience, his mature wisdom and his great faculties for organisation should then produce results which will leave his name as one of the most cherished legacies of this generation to the next.—*The Times of Ceylon.*

WHO IS A BRAHMIN ?

The four *varnas* into which Hinduism has divided its votaries are Brahmana, Kshatriya, Vaishya, and Sudra. The Brahmana is declared to be the greatest and foremost of them on the authority of the Vedas and the Smritis. Now arises the question, who is a Brahmin ? What characteristic attribute of his gives him a claim for the designation ? Is it his Jiva, or body, or caste, or gnana, or karma, or dharma that makes a man a Brahmin ? It cannot be his Jiva. In the innumerable incarnations past and present the nature of the Jiva has ever been the same. Nowhere do we hear that the Jiva changes. Ever being the same, it takes up different bodies according to its Karma. Furthermore, Jiva is the same in all corporeal beings. Is it then the gross body that gives the Brahmin the claim to his title ? From the lowest Chhandala upwards, the bodies of all men being no more than the component of ashes, and gases and water, they are at bottom of the same nature and are similarly affected by old age and death. It has been said that the Brahmin is white, Kshatriya red, Vaishya yellow, and the Sudra black ; but we well know this is no longer true. The inference therefore is that neither the colour of the skin nor its gloss gives the Brahmin his essential character. Is a Brahmin so called because he has the accident of finding himself born in a Brahmin family ? If we trace the origin of great sages, we find that some of the greatest sages that have adorned this land and of whom we may justly be proud, whose lives are the highest ideals this world can show and whose transcendent piety and complete renunciation of the things of this world point to them as Masters for all times and ages, were not born in Brahmin families. Rishyasringa was born of a deer, Kausika of Kusa grass, Jambuka of a jackal, Valmiki out of antholes, Vyasa of a fisherwoman, Gautama of a hare, Vasishtha of Urvasi, and Agastya from a pitcher. All these and many others of similar origin were esteemed true and great Brahmins, their caste and origin notwithstanding. If, however, gnana be considered the distinguishing feature of the Brahmin, many Kshatriyas who have been known to be great ' Seekers after Truth ' are entitled to be so called. So the

possession of gnana is not the essential attribute of the Brahmin. It is his Karma then that makes him a Brahmin? Every one knows that all those that are living have sanchita, prarabdha, and agami Karmas, and actuated by these they perform Karma. Nor does dharma make a Brahmin. If that be so countless Kshatriyas who have given away immense wealth for charity should be known as Brahmins.

Who, then, is the Brahmin? What are his defining attributes? The Upanishads throw light on the question. They say: whoever having realised the soul that is secondless, destitute of caste, quality, and action, devoid of shadharma and shadhana, the former consisting of fondness, birth, increase, change, decrease and destructions, and the latter of hunger, thirst, grief, sorrow, old age, and death, who is an embodiment of Truth, Intelligence, Bliss, and Infinity, lives having achieved the fruit of his actions, devoid of passions, desire, and the like bad qualities, possessed of shama and dhama, divested of malice and avarice, unspoiled by pride and I-ness, the person of this description and he alone is a Brahmin. So say also Srutis, Smritis, Puranas and Itihasas.

R. K.

Avatarism is a stern spiritual reality which can no more be ignored than a well-established law of Physics. From avatarism, the possibility of an avatara is only a step of logical reasoning. In one sense, every good or great man, by whom Humanity is benefited is an avatara. It is his glorious mission to bring down wisdom, knowledge and holiness from heaven, so to speak. Our sastric avatars did not always choose to give themselves out as Divinity Incarnate. It was so with Sri Krishna, with Buddha, Christ, with Sri Chaitanya. We read in the Mahabharata that at times Sri Krishna used to take to meditation. So did Christ: so did Buddha. Sri Chaitanya used to get ecstatic at the bare mention of Sri Krishna's name. Jesus proclaimed himself as the son of God, while Mahommed was no higher than his Prophet. Sri Chaitanya was merely his bhakta or devotee.



SACRED SPORTS OF SIVA.

XLVII. The god gave instruction to the little black bird

(or king crow).

While Suguna Pandian, the son of Rajaraja Pandian, was reigning, it happened that a certain person, who in a former birth had been very virtuous, on account of some small sin was born in the shape of the bird named *caran-curuvi*. In consequence of its attacking crows and other birds it had suffered severe wounds, and was seated on the branch of a flower-bearing tree in a forlorn state. A certain pilgrim Brahmin, holy internally and externally, journeying with an umbrella in his hand towards a sacred bathing place, came and stood under the shade of this tree, when some persons who were near asked. "Which of all sacred places is the most sacred?" To which he replied, "It is difficult to find a place where the temple, the tank, and the deity, are equally illustrious; but this union of virtue is found at Madura, which is named. "This world, and Siva's world." Hence, if any one worships there, the god will give whatever benefit is desired; and there is no place more sacred." The bird heard this statement, and believing it, proceeded with all speed to Madura; where it continued for three days to bathe in the golden lotus tank, to worship the goddess Minatchi, and to render homage of the mind to Siva's image. The goddess inquired into the case of this novel worshipper, which the god explained; and then taught the bird the *mantram* (or charm) by which he had conquered Yama.* The bird now, letting go its "little sense," acquired knowledge, and also power, by repeating the trilateral charm, so that it conquered all birds, not even excepting Garudan (the vehicle of Vishnu) itself; hence it acquired its name of Valiyan (or strong one). The bird again besought the god to give the like power to all of its species; which request

* The allusion is said to be to the case of Marcandeya, who is Siranjivi (or immortal). When Yama came to tie his life with a cord, and drag it away, the young Brahmin cleaved to the image of Siva, and Yama drew both along; at which the god, being indignant, burst from the lingam, kicked Yama with his feet, overcame him by the words in question, and gave to Marcandeya sixteen lives, pronouncing that these sixteen lives should amount to immortality.

was granted. Hence the song these birds now repeat is the charm which was taught them by the god. After some time the instructed bird was received into Kailasa (the paradise of Siva). Thus they who worship Siva are never unfortunate, like those who do not : a truth made manifest by the experience of the caran-curuvi.

XLVIII. The god gave paradise to the heron, and ordained that the lotus tank should produce no living creature.

There was a heron accustomed to live on the fish of some large lotus-filled tanks, near the south bank of the river Vaigai ; but from want of rain the tanks became dry, and the bird flew to another place, where was a tank named Achcho, in which rishis were accustomed to bathe. While they were bathing small fishes fell down from their hair, and this circumstance indicating great abundance, the heron was at first inclined to feast on them ; but on further thought, it reflected. " This is a holy place, it will be sinful to feed on these fishes." When the rishis had ended their bathing and worship, the heron heard them read from books to their disciples of the fame and excellence of Madura, and in consequence it resolved on going thither. Having arrived, the heron continued for one patsham (or fifteen days) to bathe in the tank ; at the end of which a fish of its own accord leaped out on the bank, and strong instinct urged the heron to devour its prey ; but it recollected that the place was holy, and considered that severe punishment would follow : it therefore abstained ; and Siva now visibly appeared, asking what gift it desired ? The heron said, " Let me lay aside this body, and be received into your paradise." The god asked, " Is there any thing else ?" when the heron said, " In order that all my species may be kept from danger, let there be no fishes, frogs, or any thing that lives in water, produced in this tank." This request also was granted ; and hence to this day the Pottamarai produces no living thing.

XLIX. *The god showed the boundaries of the town after the place had been destroyed by a flood.*

The son of Suguna Pandian was Sitteravirnthen, his son was Sitterapushanen, his son was Sitteradavasen, his son was Sitteravarmen, his son was Sitterasenen, his son was Sittera vieramen, his son was Rajamarthanden, his son was Raja sudamani, his son was Raja sarrtulen, his son was Raja kulotthamen, his son was Ayodhana piravinen. his son was Rajakunjaren, his son was Pararaja bayangaren, his son was Ukrashenen, his son was Saththuru jeyen, his son was Virabaskaren, his son was Piratabamartanden, his son was Vicrama kanjagen, his son was Somar kollakalen, his son was Athulavieramen, his son was Athulakirrthi. Thus, in regular descent from father to son there were twenty-two kings who succeeded each other. While Athulakirrthi Pandian was reigning, he caused his son, Kirrthipushana Pandian, to be crowned; and he himself went to the world of Siva. While Kirrthipushanen was reigning, the flood came; when the seven seas, bursting their bounds, rushed foaming together, so as to destroy all things; the following only being excepted, that is to say—the shrine of Indran! the shrine of the goddess; the golden lotus tank; the bullock mountain, formed by the tiruvilliadel of the god; the elephant mountain; the snake mountain, the cow mountain; and the pig mountain. Afterwards, by the favour of Siva, the waters disappeared, and Brahma caused all beings and things as before to reappear when also the Sora, Sera and Pandian kings were restored.

Vamashasegara Pandian, of the race of the Moon, was swaying the sceptre in some villages not far from the situation of the god, when as the number of mankind increased, the king besought the god to shew the boundaries of a town which might receive these as inhabitants. In consequence the god came forth from the ancient lingam, in the form of a religious ascetic, with his usual ornaments, and with serpents for jewels, and stood before the Pandian. To the serpent bound round the wrist of his front hand

he said, " Shew to the Pandian the boundaries of his town. The serpent, worshipping the god, said, " Let this town bear my name." Which request being granted, it fixed its head at the east, and evolving its tail, brought it round to its mouth ; thus showing to the king the boundaries ; and then again returned to the wrist of the god. The king now built a town, having four principal gates or entrances. And to the town was given the name of Alavayi, (or venom mouth). The king built a temple, with all usual accompaniments, as also the king's streets and streets for the people ; and ruled like Kulasegara Pandian, who first cleared the forest of Cadambu trees.

L. The god conquered the Soren king, who came to make war against the Pandian, which was done by arrows having the name of Sundaresvaren written on them.

While Vamashasegara Pandian was reigning, the very warlike king of the rival country, who was named Vicrama Soren, desirous of invading the Pandian kingdom, collected not only his own forces, but also the auxiliaries of three northern kings, named, Aswapathi (ruler of horses), Gejwapathi (ruler of elephants), and Narapathi (ruler of men) : and hostilely entered the Pandian country. When the Pandian heard of his having commenced hostilities, and committed various acts of violence, he went to the presence of the god, and said, " Vicrama Soren is come to assault me with great power I have no forces at all equal to cope with him ; what shall I do ?" While thus supplicating, the god replied, by an unimbodyed aerial voice, saying, " Go, fight, I will give you the victory. The Pandian being encouraged and glad, collected his troops, and issuing out of the boundary wall of Tirualavayi (Madura), met the forces of the opponent, where they had been ravaging the country, and engaging them, maintained a warm combat. When many men on both sides had fallen, the god, in the guise of a hunter, and with the appearance of a general on horseback, approached to the

Soren ranks, and discharged arrows from a bow each arrow taking effect, overthrew and destroyed, a crore of chariots, a crore of elephants, a crore of horses, a crore of infantry. The Soren learning this circumstance, and doubting its import, ordered one of the arrows to be brought; on inspecting which, and seeing the name of Sundaresvaren written on it, he observed. "Since the god fights on the side of the Pandian, victory to us will be impossible;" and thereupon began a retreat. But the other northern kings arrested and restrained his flight; and exposing themselves to the arrows of the god, they, together with all their troops, fell, and the bodies became a prey to the budas, the evil spirits, vultures, dogs, and jackals; and the Soren only escaped. The hunter-god gently smiled on the Pandian, and then disappeared. The king returned in triumph, seated on an elephant, and going to the temple, there presented a bow and arrows studded with the nine* jewels; and afterwards prosperously ruled over the kingdom.

LI. The god gave a bench to the college of poets and mingling with them, contributed to the improvement of the Tamil language.

While Vamashasegara Pandian was ruling, the god Brahma, who in Casi had previously made ten aswamedha sacrifices, was intending to bathe in the Ganges, with Gayatri, Savitri and Saraswathi (his consort); but Saraswathi being occupied in attending to the strains of a Gandharva, (celestial musician), delayed her coming, and Brahma bathed without her; which creating a pique in the mind of Saraswathi, she reproached her husband; who re- criminated, and pronounced his fiat that she should undergo on earth many human births. Saraswathi, alarmed, said, "I am the support of your life, and shall I thus be extinguished?" Brahma, somewhat softened, said, "The fifty-one letters which compose

* These are, Komethagam (cat's-eye); Nilam (sapphire); Pavalam (coral); Pushparagam (topaz); Maragatham (emerald); Manikam (ruby); Mutthu (pearl); Vaidariyam (crystal); Vairam (diamond).

your body shall at once become forty-eight learned poets ; and as for the three remaining differing and principal letters, Sundaresvarer shall be born together with you, and shall be your aid. In consequence the forty-eight letters were born from different persons in various places at the same time ; and, as they grew up, they learned many books ; studied the eighteen languages ; and stringing beads of poetry, as votaries of Siva, they wandered in many countries, and overcame all the bards they met with ; till at length the whole forty-eight persons met together on the banks of the Tambirabarani river. (at Pinnevelly,) and felt a common desire to go and display their art before the Pandian while on the road to Madura, they were met by Sundaresvarer in the appearance of a poet, who asked them, " Who, and whence are you ?" They replied, " We are poets, who are subjects of a strong desire to go to Alavayi and see the god there. You appear to us as if you were Sundaresvarer ; take us with you, and reveal yourself to us. He replied " Very good ;" and, taking them with him, shewed them the shrines of Sundaresvarer and Minatchi ; and then disappeared. The poets now discovered that the god had really been their conductor ; and wondering, rendered him praises. The Pandian heard of them ; and, reflecting within himself that these appeared to be poets of no ordinary class, he determined on building a choultry expressly for their accommodation ; which was done in the enclosure of the temple, on the north-west quarter. Many envious poets, of inferior powers, came to dispute with the forty-eight, seating themselves on the same level ; at which the forty-eight, being annoyed, went into the temple, and besought the god, that as formerly he had given a bench without being asked to a sorry minstrel, so that on being thus asked he would give them, who were poets, a bench to be elevated above the ground, on which none but themselves might be seated ; or such only be elevated to a seat on the poetical bench as were their own equals in learning. The god himself appeared as a poet, and gave them a silver bench, resembling the appearance of the moon, and just one cubit long and one cubit broad, (but which had the marvellous quality of extending its length, so as to accommodate only such as were en-

titled to this honour), and said. "This will be sufficient to accommodate you all; and should one of you be wanting, it will diminish in proportion." The poets took the bench, and offering incense, fixed it in its place; which they discovered with great joy, and then continued their learned labours. Afterwards, when other poets had come, and had been put to shame, the forty-eight began to dispute among themselves, in consequence of which discussion, the god came as a poet, and ascending the bench, which afforded him a place, he set their jarring sentiments in order, and explained the different meanings of their verses so as to re-produce concord and thus, while the god formed the forty-ninth, and they were all for a long time harmonious, it came to pass that Vameshasegara Pandian crowned his son Vamesha sudamani; and delivering the kingdom over to him, the father approached the feet of the god, (that is, he died).

LII. The god gave to Terami a purse of gold.

While one named Terami was occupied in his usual office of preparing flowers, and putting them on the image of the god, it so happened that the king, Sudamani, went one day to one of his flower gardens, and a particular thought occurred to him while there, respecting which he resolved on a poetical contest; and hence he tied a sum of gold in a packet, and hung it suspended to the bench of the poets, saying, "Whichever of you shall succeed by a chant in telling me the thought that is in my mind, he shall be rewarded with this packet of gold." They all attempted, but failed. Terami hearing of this circumstance, paid homage to the god, and said, "I have long been performing this duty of preparing and robing you with flowers, without establishing myself in life: I am poor, and cannot afford to pay the expenses of marriage to enable me to win this purse of gold." The god condescended to his request, and put a chant into his hands, which he carried to the collegiate bench; when the poets all said, "We find no fault with the versification; if it suit the thought in the king's mind, and if he can prove, you can then take the reward." The king admitted that

the chant contained his thought, and ordered the reward to be given. While Terami was just about cutting the string, Narkiren, from Kailastri, said, "Hold ! there is a fault in this chant, take it back. Terami, saddened at the disappointment, went to the shrine of the god, and said, "I am ignorant myself of versification, but they say you have given me a defective chant." The god, being moved, came forth, clothed with all the habiliments of a poet, and coming up to the bench, inquired who found fault with his stanzas ? Narkiren replied, "I do." "What fault ?" "It is not in the versification, but in the subject." On this objection being proffered, a discussion arose ; and on Narkiren manifesting obstinacy, the god opened a little the eye on his forehead, perceptible only to Narkiran ; who being infatuated, said, "If even Indran were to open his thousand eyes, I would not yield !" whereon the god entirely opened his fiery eye, (which burns what it fixes on) ; and Narkiran, perceiving the commencement of combustion, ran away as fast as possible and plunged himself in the golden lotus tank, which removes all kind of sin, and there remained to cool at leisure.

LIII. The god rescued Narkiran from the tank.

While Narkiran was thus remaining in the tank, his associates were much afflicted and went in a body to the presence of the god, whom they implored to have mercy on the presumptuous critic. Moved by their supplications, the god, together with the goddess, was pleased to appear on the edge of the tank ; and beholding Narkiran with a favourable eye, his body again became cool, and he came out of the tank, confessing his fault in having intimated a blasphemy against the goddess dwelling in the Siva temple at Kailastri, (there named Nayana Pungothai,) and chanted a strain, to the effect, that the goddess of Kailastri and the goddess of Kailasa were one and the same : he added another chant of seven harmonies, and was dismissed, being fully pardoned. The packet of gold was given to Terami, and other gifts were added by the king, named Sembagamara Pandian, who continued a prosperous reign.

Thus we saw Brahma as a mere babe of creation. Then we saw him committing mistakes. We saw him punished for such mistakes. And now we see him occupying a position envied by all Devas. All upanishads, all Maha mantras are said to surround him. All saviours of mankind and all guardians of humanity are said to pay homage to him. Sanakadis, Naradadis, Bhrigu, Marichi, Angiras are said to attend on him. The fact is that, though he was born a child, he is no more a child now, he has gone through all the evolutionary stages and now he is a type of perfect humanity, as he was once a type of imperfect humanity. Always he is a type of humanity whether in its lowest or highest stage. For he is Jiva-gnana or collective soul the samashti-kshetragna while we are all Vyashti-kshetragnas. He is the ideal karmayogin always doing karma but never attached to it. His posture as reciting the Vedas and as performing and attending sacrifices, with his Kamandala on hand explains this. The stage above him is that of Vishnu, who, by his reclining posture, represents the ideal Rajayogi.

A faint reminiscence (Vasana) of the Moolaprakriti still clings to him, even as the experiences in the physical planes still affect the dreamer. In the case of Narayana the assertion that he is devoid of the touch of Prakriti as in the expression "Sa Eva Vasudevoyam Purusha Prochyathe Badhaini Prakruti spares Bahithyath Swathantharyath Vaibhava-vaipi I Sa Eva Vasudevoyam Sakshath Purusha uchyate" and the assertion again that he is Prakriti itself as in the expressions "Vasudeva Parah Prakruti" "Prakruti Paramo Vishnu," paradoxical as they may seem are not contradictory. In the case of Rudra, however, all smell of Prakriti is extinct. He is the ideal Gnana-yogin. He corresponds to the Soul in dead-sleep or Sushupthi, where all knowledge of the world is extinct and the soul is immersed in its own supernal bliss. Three stages of the soul known by the names, Kevala, Sakala, and Suddha are, on account of the external positions they occupy, called sthoola or grosser avasthas, while two of its stages the Sookshma and Athisookshma avasthas are subtler ones on account of their abstract nature. Each of these five avasthas has five Sub-avasthas denoted by the names Thuryathitha, Thurya, Sushupthi, Swapna and Jagrath avasthas, which have their bearing direct to the consciousness of the soul, which is naturally enthroned in Mala. In such cases these groups of avasthas are denoted the Adhioavasthas, the Madhyavasthas, the Oordhva-avasthas, the Sookshma and the Athisookshma avasthas. Since life has a definite purpose to serve and since the necessary burden of the Deha, Indriyas and Karanas, whereby we are enabled to rise from the deep-slumber of Anava, are endowed to us to serve that purpose, these same organs have to be discarded or thrown off gradually, little by little, when the purpose wherefor they were given is being accomplished. In such circumstances there is a world of difference between the Kevala sushupthi on the one hand and the Suddha sushupthi on the other. In Kevala Sushupthi the soul was sunk in Avidya, where it had not a gleam of consciousness, while the same in Suddha Sushupthi is Pure consciousness. Hence Rudra is Pragnana-gnana, or as the Soothasamhitha asserts "Thaptha Ayaspindavothvipra Rudramoorthy Parayathu" Rudra is to the Supreme Lord what the Red-hot ironball is to the fire. Of course the same might be asserted of Rudra from the Bhroomadhya (Avimuktha as it is called), the interior of Brahma's brow or from the navel of Vishnu or even from Sankarshana as the Pancharatra-agama would have it. The same kind of argument holds good even in the case of the Vyoohas of the Thrimoorthies, and Vedanthadesika, the author of many a Vishnava treatises, following the authority of the Pancharatra School, ascribes Gnana-guna or

3. While he was thus engaged in thought the five-fold creation was enveloped entirely in darkness everywhere, with no shining-feature either within or without ; this creation being motionless and having no consciousness.

4. No intellect, faces and other organs were visible there. It was covered both externally and internally. They were thus Nagas ; (motionless).

5 & 6. Finding this primary creation to be quite useless, Brahma became very much dejected and then he took himself to a second creation. A life-current happened to pass horizontally from him as he was desirous of production.

7. Then arose therefrom beings which are covered outside (reason-less) but which have brightness (instinct) within. These go horizontally and select always crooked-paths.

8. Thinking that too as useless, he contemplated a third kind of production. Then were produced beings whose stream of life flow upwards, beings of the nature of Satva. This is the production of the celestials.

Supreme wisdom to Sankarshana, so far as his mental attitude is concerned and Sastra Pravarthana or the inculcation of sciences to all beings so far as his external function is concerned, while he ascribes other Gunas and other Vyaparās to Pradyumna and Aniruddha two others of the Vyooḥas of Vasudeva. Another Vaishnava commentator explains the term Sankarshana as transcending the Indryas etc. (Sankarshana sabdena Atheerendriyatvam Vyajyathe). Sankarshana is the conscious soul while Pradyumna is mind and Aniruddha is Ahamkara. Still Sankarshana is the Destroying Agent. This should be borne in mind when we explain Rudra as the Destroying Agent. That aspect of the soul by means of which it completely identifies itself with the body which it inhabits for the time being, is Ahamtha or Ahamkara and it is Brahma's aspect. That aspect of the soul whereby it rises from the body but yet is not completely devoid of bodily impressions, is the aspect of Vishnu, while that aspect of the soul by which it has completely discarded all fleshly promptings and tendencies and has, by destroying all Ahamtha from the bodies, Indriyas and karanas by discriminating itself completely from them as " I am not body, I am not Indriya, I am not karana " etc., risen to its own pristine magnificence, entered into its own bliss is the aspect of Rudra, the Destroyer of all fleshly ties.

9. They are always happy, contented, not covered internally and externally and are shining outwards and inwards. They are denoted Devas.

10. (Then began a mixed creation, the high and low promiscuously mixing together) and this is termed Adhas-Srotus, a current of life flowing downwards, (a mixture of high and low). This species of creation is denoted mankind which undergoes pain ;

11. Possessing illumination (Satie) more externally and less internally, influenced by Thamas and having preponderance of Rajas.

12. The fifth kind of creation is called a burdenless creation. This is four fold on account of Viparyaya (misapprehension), Sakthi (Power) Thushti (indifference to everything, being satisfied with what is possessed) and Siddhi (highly developed means of fulfilling desires). These have no special abodes ascribed to them, yet fond of apportioning the space among themselves, for holding dominion over them. They are the spirits, the ghosts, the demi-gods and goblins, some being very gluttonous and impure.

13 & 14. Of Brahma's unintentional productions. the first is called the production of the tatra called Mahat. The second is the production of the Thanmatras, which is also called Bhootha sarga. The third is called the production of the Vaikarikas, which is also called Aindriya-sarga (pertaining to Indriyas or Senses).

15. Thus are enumerated the productions of Prakruthi. The fourth kind of Production is the production of Sthavaras.

16. The creation of the beings that move horizontally which is therefore called the Thiryak-Srothus or Horizontal course is the fifth. The creation of the shining beings (devas, etc.) which is the upright course is the sixth.

17. The seventh is the creation of species which have their course downward. This is Mankind. The eighth is the creation of the beings that take hold upon others (spirits, etc.) The ninth is the that of (Kumaras—ever youths).

18. The three former creations are productions from Prakruthi and they are unintentional productions. The five latter creations are brought about intentionally and they are productions from Vikruth.

19 & 20. Ages ago Brahma produced his mind-born sons equal to him in every way, viz., Sananda, Sanaka, the learned Sanathana, Ribhu and Sanatkumara

These slokas dwell on the Theory of Evolution. The theory of Evolution, as enunciated by Darwin and other eminent scientists and adopted by religious reformers such as the Reverend Mr. Campbell and Sir Oliver Lodge with slight modifications, differs from the same Theory as enunciated by the sages of the East, though both the Eastern and Western thinkers have started from the Tiny life and hold it capable of producing real advancement. The Eastern Savants hold that the physical environments are modified according to the needs and propensities of the soul. The Westerners, on the other hand, (I mean the originators of that theory) take it to mean as a sort of natural murder or natural weeding out—a gloomy process no doubt, but no longer appearing so when we take the result into consideration. But the average Churchman still lags behind, though the evidences in Nature, about, above and around him are overwhelming and furnish the only rational view of life, considering the very strong influences which heredity and environments exert on man etc. The warfare, however, which is waged between the Churchmen and the so-called Free thinkers as regards the Pedigree of man is all the more keener, and the weapons wielded by the latter would have proved fatal to the former had not some of the greatest minds, taken the cudgel of spiritualism on their hands and are still using it both offensively and defensively. But then Evolution, of course spiritual Evolution, is the common ground upon which both these adversaries encounter. Before long, we hope, a complete compromise will be effected between them and both will be friends, when science proves to be a handmaid of Religion. But then the churchmen should not be slow in adopting this theory of Evolution if they want to avoid the impending doom that is sure to befall them if they still cling to the legendary view of life with its train of eternal tortures in hell etc. What, while Rationalism with apparently no belief in the continuity of life, while ignoring those spiritual laws which govern all phenomena of life (not simply, thought reading, mesmerism, telepathy, clairvoyance and clair-audience, &c., which are only as much wonders as man thinking, man speaking, man prying into the future, man remembering the past, in spite of molecular changes every moment) should assert the real ascent from a tiny life to the lofty man, as Darwin himself, shows in his "Descent of Man," where he says "We must acknowledge as it seems to me, that man with all his noble qualities,

with sympathy which feels for the most debased, with benevolence which extends not only to other men but to the humblest living creature, with god-like intellect which has penetrated into the movement and constitution of the solar system, with all these exalted powers man still bears in his bodily frame the indelible stamp of his lowly origin"—while Rationalism thus virtually asserts the ascent of man and leaves us also free to hope for the ultimate eventuality of this man becoming a god in glory and in Righteousness, should Churchianity, with all its parade of beliefs in a Benevolent Almighty and in a Hereafter, sit still contented with its crude notions of Atonement, based upon a fabulous retrogression upon a mythical legend, the very reverse of advancement or ascent, and should Churchmen still go on manufacturing phials of hell doses digging pits of brimstone and fire. Well they may retain all that is noble in their beliefs, such as the doctrine of Love (the Christos-principle) and stamp out those that are ignoble and thus pave the way for the theory of Gradual Advancement, (No sudden Hell or Sudden heaven-be it understood). The learned Christian divines of all denominations and creeds, should cast aside all prejudice, and their fat pay also, if necessary, and follow the noble example of that out spoken Vicar of Christ Church Hampstead—who says. "It is, I suppose, generally agreed that evolution has worthier, more rational, more truly philosophical views of the Divine will and Action than those who hold the traditional view." If the Churchmen should thunder forth from their pulpits the truth of this central doctrine of Evolution, a spiritual Evolution, (Æonian Evolution, as sweet Tenneyson would style it) that day would be a glorious day for Christianity. In incorporating this glorious doctrine, this law of truly Christian spirit, viz., the real advance of every conscious being, Churchianity will be divested of all the horrors of hell, its eternal tortures, its wailings and rendings of air. Then will appear the true import of the terms "Infinite space" and "Eternal Time." Gentle readers, we wish to say one thing. Saiva Siddhanta discards the theories of Parinama and Vivarta as false. It believes only in spiritual Evolution in and through the One spirit, which, as the Upanishads proclaim. "Thadan tharasya Sarvasya Thadusarvasya Asya Bahyatha" (It is within all and it is outside all, permeates through all). Revelation assures us that the one eternal Chit-sakthi of the Lord reveals herself through all the evolutionary stages investing life with purpose. This same sakthi, the Nishkala, void of parts, This One, is denoted by several names Parah, Adi, Ichcha, Gnana and Kriyah (Vide the Svetasvatara text—Parasya Sakthir, Vividhaiva, Srooyathe, Swabhariki Gnana Bala Kriyacha) according as she develops the display of the soul's consciousness by furnishing it with materials. The soul's consciousness, (chaitanyam) is enveloped in and through by Anava Mala, which is therefore denoted as Prathibandh. This is its natural State. At this stage it lies on the bosom of Parasakthi the Adhara or Sub-stratum of all. Next maya (matter) was united to it by the Gracious Sakthi, just as the mother administers bitter pills to her child out of her unbounding love. Here there is a beginning of cosmic Evolution, and then the same Chith Sakthi is given the appellation Adi-Sakthi the term Adi conveying the idea of beginning. At this stage the inert matter, we mean the primary matter, assumes various transformations and is made pliable enough to become the fit habitation of the soul. Later on there is the development of Ichcha or Instinct whose play is simply automatic.

In what we call "Instinct," there is not that conscious piece of work with which some animals and Man are accredited. No motive guides their work and no aim or purpose is visible. The nightingale of prehistoric ages used to build the same kind of nest as the nightingale of the present times. But look at the work of man; look at the wigwag of the West Indian or the mud hut of the Hottentot and look also at the grand architecture of the palace of a prince compare the works of man through all ages, and the work of man will certainly exhibit a taste; it is something more than mere instinct; and we call this peculiar mental faculty as Reason; this then is the development of the Gnana-sakthi; the further develop-

ment is the work of the Kriya-sakthi. Kriya-sakthi does not simply mean Power or Action, Just as Gnana did not mean mere consciousness, which can also be inferred from instinct. Kriya is conscious work. A man can be said to do work only when he does proper work. Mere doing does not constitute work. When man does what he ought to do, then he is said to do work-real work. Therefore when man realises his duty and fulfils that duty, then and then alone he is said to discharge duty. Kriya then conveys the notion of "Duty." When the soul realises the purpose for which he has been endowed with Dehas, Indriyas and Karanas, and when it avoiding the snares and ills, attendant on humanity, acts in unison with the Divine Will, inspite of adverse currents, acts in pursuance to the dictates of those Higher Principles such as Virtue, Righteousness, Love, Justice and Mercy, that is when man can be God on earth, a real harbinger of peace and good will to humanity, then that is the work of the Gracious Kriyah Sakthi. Krishnas, Buddhas, Christs, Pattanathars and Thayumanavars and in deed all saints and Sages, Rishis and Bodhisatvas are the handiwork of this glorious Kriya Sakthi. The functions of the four previous Sakthis are but stages preparatory to the function of the Kriya Sakthi. Kriya Sakthi marks the border-line between the Pravrutthi-marga and Nivruthi-marga. Through the long path of Pravrutthi-marga the pilgrim soul was walking with weariesteps only to reach the domains of the Kriya-sakthi. Thenceforward he should walk through the Nivruthi-marga. The steps are no longer weary and irksome here. There is greeting everywhere in this path. From Kriya the pilgrim has again to great Gnana, Ichha, Adi and Para sakthis. But at this time with quite different Sentiments. The terms Gnana, Ichha, Adi and Para acquire in the Nivruthi aspect quite a different import from what we used to give them in the Pravrutthi aspect. It is these facts that are illustrated by the procession of the God's image (i. e., ideal) through the Panchaprakaras in the Lord's temple. Of these five Para and Adi Sakthis are Nishkala or Abstract, while Ichha, Gnana and Kriya Sakthis are Sakalas or concrete. Any one who feels the longing to minutely observe the Siva temples (Kshetras or great Shrines) cannot fail to notice the existence of an idol of the Goddess in the Sanctum-sanctorum. The image represents the Ichha sakthi. The image of the Goddess in the Amman Kovil (goddess' temple) is the representation of the Gnana-sakthi and all the idols themselves that are taken in procession through the temple prakaras during utsavas form the different aspects of the Kriya-sakthi. The posture of Ichha-sakthi is a sitting one; That of Gnana is standing and that of Kriya is moving to and fro. Moreover the Thrisoola or the Trident, which plays such a conspicuous part during the ceremonials in the temple beginning with Karshana to Pratheishta, Prathista to utsava and utsava to Prayachitta ceremonials in the Lord's temple, is but a representation of the Divine Power or Kriya-Sakthi, the three-horns typifying the Arini (Anugraha) the Radhayithri (Thirobhava) and the Junani (Srishti Sthethi and Samkara) aspects. Indeed this is the Ahimsa of the Lord. The coming out of the Image through the five Prakaras one by one represents the gradual help rendered by the unseen spirit of God to the souls of beings; as that develops the Will, knowledge and Power of the said souls through the Pravrutthi Path, and the going into the Image into the temple represents the working of the Divine spirit, through the Nivruthi-marga. The Upanishads assert that God or Isvara, the Supreme Ruler of the Universe, rules (Isatha) the Universe through His Sakthi. The Swetasvatara says "Ya Eko Jahlavan Isatha Isanubhi—Sarvanlokam Isatha Isanubhihi." "Ekohi Rudra Na derithuyaya Thasthuer ya iman lokam Isatha Isanubhihi" and the Atharva Siras asserts "ya Eko.....Isanubhihi Paramasakthibhihi." That the souls too, will, think and act through the

20 & 21. All of them are termed Yogis devoid of desires and malice, devoted to Isvara. They therefore never thought of progeny (or production.)

21 & 22. When Sanaka and others, without any desire for creation, went away (to perform Tapas), Brahma again, desirous of production, performed severe penance. Though he practised severe austerities, nothing occurred to him.

23. Then owing to the lapse of long time (without any fruit), anger arose out of sorrow. When overpowered by anger, particles of tears dropped from his eyes.

24. Then from those particles of tears, all Bhoothas and Prethas arose. Seeing all those tear-born beings, Brahma cursed himself (for his own folly)

25. As the result of this anger and contrition, a kind of deep trance (swoon) overwhelmed him. When he fell into a swoon, the vital airs (pranas) left him.

26. Then Bhagavan Neela-lohitha Rudra, the Ruler of Pranas, made his appearance from the face of Brahma in order to bestow upon him his uncommon blessing.

27. The Lord then apportioned himself into eleven shapes and he then addressed the eleven beings thus.

28 & 29. "Oh, my sons, you were brought into existence by me, for the safety of the world (for blessing the universe.) Therefore for upholding all the various worlds and for the benefit (of the countless millions inhabiting them and for the purpose of

help rendered by the Sakthi, is asserted by the *hailan samhita*. "Enameva Parama Sakthim Svatasvatan Sakthimaha-Svabhavaki Juana Rah Kriyacheth-yathurvan Mada—Juana Kriyecha Roopamahi Sambhori Dhristi Thrayam Matham—Ethan manas madhyagana Sadindriya dwara gocharam—Arapravina Janathi Karothiche Pasuvada"—"How the help is brought about we will choose another occasion to describe.

propagating their species, bestir yourselves." Thus spoken to, they began to cry and feel pity.

30. On account of such cries (Rodana) and feelings of pity (Dravana), they were remembered afterwards by the name of " Rudras. What we term Rudras are verily Pranas (spiritual forces) and what we term Pranas are verily huge powers.

31. Then the merciful Lord Mahesvara, who appeared as the off-spring of Brahma, revived the dead primeval Being with life.

32. Then seeing Brahma thus restored to life, Rudra, the protector of the world, with gladsome countenance soothed Brahma with these mighty assurances.

33. " Be not afraid, Be not afraid, oh great Virinchia, thou ancestor of the world ; thy life-airs have been restored to thee by me oh being of good vows, arise well."

34, 35 & 36. Then hearing those endearing words, as some of those pleasant sensations that we sometime experience in dreams, Brahma thus restored to life with his eyes, resplendent like the new-blown lotus, looking at Hara addressed him in words expressive of deep pathos and love, with his folded hands thus.

36. " Oh Magnificent Lord, that gladdens my heart, who art Thou, that, as Lord of the World, stands in eleven shapes.

37. Hearing his words, Mahesvara the Lord of Lords feelingly touching his body with (the palm of his) hands told him thus.

38 & 39. " Know me as Paramatma that became thy son and these eleven Rudras have here come to protect thee. Thou wast restored to life from a deep trance by my Grace. Thou canst now propagate species "

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TIRUMANTRA.

First Tantra, Chapter X.

POVERTY.

புடவை கிழிந்தது போயிற்று வாழ்க்கை
யடையப்பட்டார்களும் அன்பிலரானார்
கொடையில்லைகோளில்லை கொண்டாட்டமில்லை
நடையில்லை நாடடியியங்குகின்றார்கள். (1)

Their clothes are torn, their welfare gone
The love of kindred is also gone.
No giving, no taking, and no joyous deed
Lifeless on earth, they pass indeed.

பொய்க்குழி தூர்ப்பான் புலரிபுலருதென்
றக்குழி தூர்ப்பான் அரும்பண்டம்தேடுவர்
எக்குழி தூர்த்துமிறைவனையேத்துமின்
அக்குழி தூரும் அழுக்கற்றபோதே. (2)

Dawn, Dawn Ye cry, the belly to fill
Rare food seek ye, false bag to fill
Praise God at least when this is done
When dirt is removed, hunger is won.

கற்குழி தூரக்கனமுந்தேடுவர்
அக்குழி தூர்க்கை பாவர்க்கும்மரியது
அக்குழி தூர்க்கு மறிவையறிந்தபின்
அக்குழி தூருமழுக்கற்றவரே. (3)

1. This stanza describes in graphic terms the signs and effects of poverty.

cf Pattinattar.

அத்தமும்வாழ்வுமகத்துமட்டேவிழியம்பொழுக
மெத்தியமாதரும்விதிமட்டே விம்மிவிம்மியிரு
கைத்தலைமேல்வைத்தழு மைந்தரும்சுகரிமட்டே
பற்றித்தொடருமிருவினைப்புண்ணியபாவமுமே.

They would seek Gold from mountain Hole
 No one can fill this harder Hole
 To fill this thirst, wisdom is secured
 This thirst is filled, from fault he is cured

துடர்ந்தெழும்சுற்றம் வினையினும்திய
 கடந்ததோராவி கழிவதன்முன்னே
 உடைந்து ஒருகாலத்துணர்விளக்கேற்றி
 துடர்ந்து நின்றவ்வழி தூர்க்கலுமாமே.

(4)

Worse than karma is one's near kin,
 Before this rare breath flees away,
 One melts and lights the lamp of gnan
 Sure he can bridge the long pathway,

அறுத்தனர் ஆறினும் மானினமேவி
 யறுத்தனர் ஐவருமெண்ணிலிதுன்பம்
 ஒறுத்தனவல்லினை யொன்றல்லவாழ்வை
 வெறுத்தனன் ஈசனை வேண்டிநின்றானே.

(5)

Freed from the six, freed from the five
 Mahat's Products ; freed from endless pain,
 Killing karma, and hating life
 Stands he wrapt in Isa's Praise.

J. M. N.

3. cf. the Sacred Kural.

வேண்டாமையன்ன விழுச்செல்வம் மீண்டில்லை
 யாண்டுமொதொப்பதில்

There is no greater wealth than desirelessness
 There is never anything like this.

அவாவில்லார்க்கு இல்லாகும் துன்பமொதுண்டேற்
 மவாதுமேன்மேல்வரும்

Persons without desire are secure from pain; with this
 desire, pain springs up again and again without fail.

4. cf. the Sacred Kural.

பற்றுபற்றற்றான் பற்றினையப்பற்றை
 பற்றுபற்று விடற்கு.

Desire the desire of Him who is desireless
 Desire that Desire, so as desire may leave you.

5. The six are Kama, krodha &c ; the five are the five senses,
 all these resulting from one's bodily bondage, formed out of
 Mahat or Prakriti,

THE TEACHER'S OUTLOOK IN INDIA.

According to common belief certain professions are useful, some are paying and certain others are dignified. It is held that professions which involve technical knowledge are of use for the industrial regeneration of the country, that of law paying, that of medicine of great utility and good and those under the Government dignified. But the avocation of the teacher is, not supposed to be worth speaking of. Anybody is considered to be good enough to drill boys through reading and writing. The significance of the teacher's function of training the intellect, directing the emotions and shaping the character is not recognised. In our anxiety to get on in life we lose sight of the fact that education is much more than filling the mind with knowledge. For what after all is the end in life, as it presents itself before the national mind, but the acquisition of a certain amount of knowledge which will enable the people to live well or ill? It was not thought so in the ancient days. Learning, and enlightenment were esteemed above everything else. Brihaspati was the preceptor of the gods. The gods consulted him and acted as he dictated. When the Asuras schemed against the celestials and even Indra's wisdom was perplexed, it was the teacher's insight that led the gods to victory. In the councils of Indra none was deemed wiser than he. The kings bowed before the superior wisdom of the Rishies. The sages, poor but in the wealth of wisdom dictated the policies of states, guided and controlled the destinies of the people. In Ancient India, it was recognised beyond the shadow of doubt, that the function of the teacher was greater than even that of the ruler. India did not know of a monarch too proud to do homage to the wise man. It was not the purely religious teacher alone that received this veneration. The secular teacher was no less respected. Greater respect was paid to none other than to Drona and Bhishma.

But with the decadence of national power in this country, there has resulted a famishing of the national mind. The people having lost sight of a national objective have ignored the importance of the function which its teachers have to discharge in directing and shaping the national life. They are not aware of the full measure of the power of the teacher in the working out of their salvation. It is true that a country attains its salvation through economic, development, social amelioration and political regener-

ation; but who is most capable of directing the energies of the country except the teacher into whose charge the shaping of the minds of the youth is entrusted? It is therefore a sacred trust, this shaping of the minds of the youth who constitute the future nation. He is a poor teacher indeed who does not feel this impulse. He does not see far ahead. He lacks the vision to see the glorious culmination of his work. He is wanting in hope, in a faith in Providence who intends and ordains all things for good. The practical difficulties and the petty details that belong to the exercise of the function will not cloud his eyes, if there is present in him the consciousness of the promise and the divine nature of his avocation.

The teacher's out-look then is the regeneration of the country. If he lives in a faith in his mission and draws his inspiration from it, then he needs no other incentive to call forth all the strength he is capable of.

A people live their life usefully, only when they have manifested and realised among themselves, the highest power for good which human nature is capable of developing. They do not do it unless their religious belief and moral conduct reflect however feebly the wisdom and benevolence of God. They do not do it, unless they realise and work out in their relations of one to another, a measure of the power and freedom of the soul. The problems that confront the teacher are therefore religious, social and those that concern the common life of the people as a whole.

The religio-national problem in India is at least as old as Buddah. The superficial observer sees only diversity and strife among the innumerable faiths of India. It is true that there must be a certain amount of diversity, for India is a continent and her peoples number millions. But in this diversity however there is the promise of a unity. From the hills and valleys of India, from the myriad throats, one voice is raised to the skies "Unify us, O Lord, that we might be a power, and that Thy glory might be fulfilled." The central note of the evolution of religious thought in India has been a striving after unity. From the days of Vignana Bhikshu the great philosopher who established that the six systems of Indian philosophy had a common platform, down to the days of Sree Ramakrishna, the prophet of modern India the spirit has been the same. The Blessed Buddha, the first great prophet and religious reformer of the world breathed this unifying spirit into Indian thought. He

declared was against the life-less formalism of old and proclaimed that spirituality was not the special heritage of a hierarchy but belonged to all men alike. He it was that first saw that salvation of India should come through the masses. He preached therefore a religion of kindness and humanity. Buddhism was essentially a religion for the down-trodden and the helpless. Buddha was the first to conceive and introduce into religion, the idea of conversion and in those days, conversion largely meant the uplifting of the lower classes. This religion of love spread far and wide and illumined the dark corners of India. It filled the proud Aryans with love for the dark aborigines and they looked upon them as brothers. Buddhism was thus the first contribution of Indian thought to an idea of nationality. The general awakening that followed in the wake of the propagation of Gautama's Dharma resulted in a corresponding quickening of all the activities of national life under the Emperor Asoka and his successors. Buddhism sent into the Indian world, the first impulse to weld the different races into one. The teachings of every other religious teacher who came after Lord Buddha have also tended to unify the religious consciousness of the people. Sree Sankara's great philosophy which taught the identity of the whole existence with Iswara, gives real life to the idea of national unity. For from that stand-point the whole nation is an incarnation of God. The keynote of the Advaita philosophy is that the Pariah and the Brahman are essentially one. Mahadeva is said to have proved it to Sree Sankara at the seat of Hindu Sanctity—Benares by revealing himself through a despised chandala. The same spirit is seen in the cosmopolitanism of Sree Ramanuja, Sree Madhwa, Sree Caitanya and others of blessed memory viz Nanak, Tukaram and Ram Mohan Roy.

The duty of the teacher, therefore is to develop and foster this sense of religious unity. The religious education of the present should not perpetuate ritualism which will only tend to accentuate the already existing differences, but foster the consciousness of the divine immanence in man. The people must realise their one-ness. This consciousness of the unity of all men in the supreme, is the contribution of Hinduism to world's religious thought and it shall finally solve the religious problem of the world.

Other religious systems have also supplied us with certain ideals. Islam presents us with an ideal of aggressiveness. But our national ideal of aggressiveness should not be one whose path is devastated by fire and sword, but one whose track will

be paved with the love of God and the love of man. The great religion of Lord Jesus christ presents before us the ideal of suffering. There could have been no resurrection but for the crucifixion. Suffering has to be endured in the achievement of all ends. India has to draw upon these lessons as well in the working out of her destiny.

The teacher in presenting these truths before his pupils must in no way dogmatise. Reason must be appealed to, but authority should not be allowed to stifle one's own judgment. The teaching of the Vedanta is that the self should be developed and the self cannot be developed if freedom of thought and action are denied to the individual in religion. The working out of the idea of personal freedom in religion will also solve the social problem in India. The one thing which is at the bottom of caste, of the denying of education to women and of the anomalous way of our contracting the marriage relationship is a negation of this freedom of the individual.

The institution of caste with its unmeaning and unreasonable restrictions does not afford any scope for the exercise of personal judgment and individual freedom. Life under such conditions produces a set of men in whom thought and action do not bear any relation to each other; such men may have brilliant ideas and and good convictions, but can never translate them into action. This characteristic crystalises into a racial habit of ineptitude for action.

The denial of the right of personal judgment freedom to woman has a pervicacious effect upon society as a whole. Our incapacity to our as we think is to be traced to the stifling of personality in our institutions and the primary relations of life. The absence of a desire to assert ourselves in life is the direct out come of the educational methods that have been in vogue in our country from time immemorial.

A reference to some of the smritis e. g. the Apastamba Dharma Sutras will reveal the extreme rigorous nature of educational discipline. Hard and fast rules of discipline are good; but utter self-abnegation is not always conducive to the development of virtue. In the ancient ideal there was a complete surrender of the will and judgment of the disciple in favour of the will and judgment of the Guru. Throughout the whole course of education the disciple had to submit to outside direction in which his own will and judgment had no share.

In the sphere of Hindu philosophy mere authority of an individual this however great was not acknowledged. The Hindu as a thinker could propound the most heretical views ; but as a member of the particular community he had most slavishly to observe the customary ritual. Freedom was acknowledged in thought, but freedom in action was never dreamt of.

As even to-day, teachers and parents have not ceased to believe in the efficacy of blind reverence and still insist on unreasoning obedience on the part of the young a few words on obedience required of the youth will not be out of place.

In obedience after all a great virtue ? A virtue, in the human race is the quality which is held beneficial to it at a particular stage of its evolution. Obedience involves the surrender of both judgment and will. Is this submission to outside direction of sufficient value to the human race to be called a virtue ? Assuredly it is, sometimes, when corporate action is required as in the case of soldiers and sailors. When this virtue is inculcated to the young, it is always an element of danger that is thought of ; and stories of young animals are designed to show that the disobedient little beast is always exposed to danger and the obedient saved.

This indicates the real basis of our respect for obedience. In the case of soldiers and sailors, obedience is necessary, because military and nautical action are essentially collective and instantaneous and too intricate for that easy understanding which would allow of swift common action on individual initiative. Under such circumstances, obedience is, indeed, a virtue, and disobedience the unpardonable sin.

And in the case of animals, we have a case where the young are to act on stimuli which are perceptible to the mother, but not to the young. The mother cannot explain. There is not the power of speech, even if there were time. A sudden silent danger requires a sudden silent escape. Under the pressure of such conditions is evolved in the animals a degree of absolutely instinctive and automatic obedience as is shown in the beautiful story of the little partridges flattening themselves into effacement on a warning signal from their mother.

In the absence of intelligence to give or receive explanation such a state of matters is conducive to good and necessary. But is this quality which is so essential in the rearing of young animals equally necessary in human education ? Teachers and parents

will of course urge that their task of training and educating the young would become simply impossible unless obedience is exacted from the young. But they seem to ignore that there is inherent in human nature a willingness to defer to a superior intelligence as there is a desire in it to command. Human children have a consideration for those who are superior to them in age and wisdom ; obedience may be insisted on in extreme cases of wilful refactoriness ; but an insistence upon it should on no account be made altogether arbitrary and whimsical. Obedience must not be set up as a Fetish. The deification of obedience and the unreasoning worship accorded to authority in all our ancient methods of education are responsible for the racial habit of incapacity to do what we think.

So in education, the teacher has to direct his special attention to the training and developing of a sense of personal freedom and a capacity to exercise individual judgment ; for on a cultivation of these virtues will depend in a great measure the solution of our religious and social problems.

The end of religion is the attainment of salvation for the soul ; but its test of goodness on the earth is that it enables a man to live a life of the highest utility to himself and to the society of which he is a member. Religion is not a set of rules which have no bearing on actual life. If the views of the life hereafter which a nation entertains do not enable it to live this life now and on this earth properly then the religion which inculcates such views fails to satisfy the condition that every religion ought to satisfy. Hence the connection between religion and human affairs is intimate. Spirituality is the great motive force of all effort and conduct. There can be no real social progress unless Heaven lights up our path thereto. Hence religion has to permeate and infuse life into all our social relations.

Our social amelioration is on the other hand not for its own sake. If we are not a nation and if we have not a destiny to work out then our efforts at improving our institutions are meaningless and in vain. Hence it is also incumbent on the teacher to strive after a development of the national consciousness. It is a faith in the unity and common interest of the Indian races. What is national consciousness ? This however has not to be created, for it already exists. The teacher has to develop it, by cultivating a sympathy in the minds of the young for suffering endured by people in a distant part of the country and joy at the achievements of a certain province. Now

it may be devastation by earthquake or adire disease in a particular province for which the boy's sympathies are quickened and at another time the achievement of a province for which the boy's admiration and rejoicing are called forth. This is essential, for provinciation must disappear before the Indian races can be welded into a single nation. Is it after all difficult? Do we not worship the same gods and are not our sacred heroes the same? Does not the whole of India weep at the woes of Rama and Sita? Our religious heritage is the same, the inner current of our social life is the same and our aspirations are cast in the same mould. Why then should it be difficult to rouse a national consciousness?

The elements that constitute it are love of the country and faith in the power of the nation to work out its destiny.

Love of country, implies love for the ignorant masses of the country primarily. Can there be a greater privilege than to love one's fellowmen. It enlarges the heart and fills the soul with glord which can only come from God. To think of their welfare and contribute one's little share towards their betterment is complete education for one's soul. When one realises the sacred nature of one's duty, how can there be a lack of strength. Heaven strengthens those that strive after the good and the true. How then can a nation be too weak to better its own conditions? There must be developed a faith in ourselves as men and faith in the capability of the nation to achieve its ends and fulfill its mission. When the nation's religious consciousness is roused, its social institutions perfected to serve national ends, then shall a glorious future dawn on India. Such is the out-lock of the teacher as he beholds it from the white mountain of hope.

R. KULASEKHARAM.



ENGLISH LITERATURE BY INDIANS.

"At a time when the spirit of research in the West is extending to the Philosophies of the East, when a Hindu Sanyasin lecturing in New York is listened to with rapt attention," it may not be out of place to offer a few general remarks on this interesting subject. The importance of the subject is heightened by the consideration that India has already produced English writers of great merit and still greater promise. When in 1854 Lord Macaulay penned his famous Educational Minute laying down that the English Language be introduced in India as the sole medium for the study of Western Literature and Science, he little thought he was laying the foundation for an Indo-English Literature in India. That day was a red-letter day in the annals of Indian History. By that minute the gates of western knowledge were at once thrown open to the admiring gaze of the Indian people. At first, they were a little dazzled by the sight. But soon they grew accustomed to it and began to appreciate it. Fifty years of English education have not been in vain. English ideals, ways of thought, manners and customs have indelibly impressed themselves on the Indian mind, in some cases wholly altering its nature. With the advance of Western civilisation and science the Indian's views of life have changed, the simple, contemplative life of his forefathers giving place to an apish imitation of Western manners, dress etc., a desire for wasteful show and luxury and other ugly features of Western civilisation. The change in many ways is regrettable, and it is because the writer of this article sees in the change anything but 'a welcome sign of the times' that he has taken up the pen by way of protest. The subject may be viewed under three distinct heads, viz., Literature, History and Journalism.

LITERATURE.

No one who has watched the events of the last two or three years in India carefully can deny that a great awakening is taking place all over the country social, political, moral, intellectual, spiritual and what not? On all sides we are confronted by visible signs of this change. Giant forces are at work leavening the current of National Life, stirring it to its very depths. Before our very eyes a Renaissance is taking place which will ere long find expression in a splendid outburst of song and eloquence more glorious than ever. A new impulse is stirring India and new

aspirations are moving her. She is waking up from her age-long sleep, rousing herself to the consciousness of a new Destiny and marching with giant strides towards her destined goal. The English language which has been a most potent factor in bringing about this result, is becoming more and more the common language of the educated classes. Indian writers like Mr. Dutt have made it the vehicle of their own rich thoughts. A new literature is springing up which promises in the near future to bring about most happy results. Mr. Dutt and Mrs. Sârojini Naidu. Mr. Malabari and Sarath Kumar Ghosh are the morning stars in this great movement heralding the dawn of the new day. We have produced orators like Babu Surendranath Banerjea, Mr. Lal Mohan Ghose, Babu Bepin Chandra Pal, men whose command over the English language is wonderful. We can go on adding to the list. But enough. Attempts have been and will be made by Indians in the field of English Drama but with little chance of success. It is in the domain of English prose, if anywhere, that Indians can do something. Nor are they wanting in materials. India with her gigantic mountains, her mighty rivers, her tremendous forests, her beautiful lakes, her delightful sanitariums, her enchanting valleys like the vale of Kashmir, her splendid cities her magnificent remains of Architectural and Archæological interest--presents such a wealth of picturesque, beautiful and inspiring scenery as can hardly be exhausted in a lifetime. Her romance, her mystery, her glimmer, her indefinable charm, her throbbing life, her endless diversity of races and religions await only the touch of a consummate artist to wake up to immortal life. If India ever stood in need of a *great writer*, it is now. Already we see a faint glimmer heralding the dawn of a brighter and more glorious day on the Indian horizon. Before this century is over, India will produce one supremely great man, one International Figure that shall tower above his contemporaries as the giant in Brobdingnag over the pigmies of Lilliput. The forces are there, the materials are there. Only the man of genius is needed to apply the vital spark and infuse the breath of life. Let us all welcome the day when a great English writer from India shall command the homage of the English-speaking world.

HISTORY

Turning to History, it is my firm belief, a belief shared by many of my educated countrymen that the History of India has yet to be written, particularly that portion which relates to the pre-British period. A thorough, comprehensive and impartial history

of India in the strictest sense of the term, we have not. Most of the works by European authors although they bear the stamp of much valuable original research and high critical scholarship, are highly coloured by exaggeration, by prejudice. Hence they are unsafe guides in judging of India and her peoples. In this connection the researches of our own countrymen like the late Mr. M. G. Ranade, K. T. Telang, Mr. R. C. Dutt, Mr. B. G. Tilak, Professor Jadunath Sarkar, Mr. C. Hayavadana Rao and other workers in the same field are noteworthy. One defect in the method of teaching in our schools and colleges is that history is not properly taught to our boys. Indian boys know more of Lord Clive and Lord Nelson than they know of Akbar the Great or Sivaji. The great men of their own land, like Sri Rama and Sri Krishna, grand Homeric characters like Lakshman and Arjun, historic personages like Vikramaditya and Asoka are neglected. This has a most pernicious effect on their youthful minds. It creates in them a disrespect for antiquity, an utter want of regard for their elders, and a sense of aloofness which are much to be deplored. An attempt should be made to reform the teaching of history and bring it on more national and intelligent lines. Some of the brightest men of our Universities would be doing valuable work if they were to devote themselves to the task of re-writing the history of India on the lines of the latest scientific research and critical scholarship. In the Sanskrit and Tamil languages in particular we have a priceless heritage bequeathed to us by our ancestors. In the Upanishads the two national Epics, the Puranas and in the works of such latter-day writers as Kalidasa, Bhavabhuti, Chanakya, etc., in Sanskrit, in the Kavyas and classics in Tamil, and in the accounts of contemporary Greek and Chinese travellers who visited India for various reasons about the state of the country and its progress in civilisation at the time of their visit, we have the history of India for more than two thousand years pregnant with the lessons to posterity. Such a stupendous mass of material may well nigh bewilder the acutest intellect. They present a truer and more vivid picture of Indian life and manners than many of the so-called books on Indian History. If you care to know the inner life of the Indian people, their hopes, their fears, their cherished ideals, their national peculiarities, you must dive deep into that vast ocean of Literature and extract the Pearls of Wisdom as it were by sheer diligence, ceaseless effort. The labours of the Archaeological Department in this direction are deserving of the highest praise and it is our earnest wish that more and more of our graduates should enter that vast and unexplored field which reveals traces of

a mighty civilisation extending from near Khandahar to Java and which is so full of possibilities for the future. Here at least there is ample material to work upon.

JOURNALISM.

Journalism in India has not the same attractions to the man of genius as it has in England or America. Although it is an admitted fact that newspaper-reading and magazine-reading are extending in India, the Press (with some notorious exceptions) is not such a power in the land as is the case in England and other countries. There the Press educates, guides and controls public opinion. It is master of the situation. In England it has become so powerful as to be recognised as a Fourth Estate in the realm. In India the reverse is the case. The reason is not far to seek. We have to take into consideration, first, the extreme poverty of the people, second the low percentage of educated men and especially English educated men and last but not least the recent measures of Government curtailing freedom of speech and writing.

When the reader takes up his morning newspaper he seems hardly to realise that he is reading the history of the whole world, that the events of the past twenty-four hours all over the world have been condensed for him and presented in the compass of a single newspaper. It is often the case here that for every one man that subscribes to a newspaper or Journal there are ten men to read. At present Journals are regarded as more in the nature of a luxury to be indulged in only by the rich than a necessity. By this we do not mean that their necessity is not felt, but not to an extent commensurate with the great extent of the country and the population. The great majority of the people, the peasantry who form the backbone of the nation, are still content to pass their days in utter ignorance of the affairs of the great outside world beyond their own narrow sphere. When education becomes more general and as a result the people begin to take a more intelligent interest in public affairs we can expect a revolution in Journalism, and then, and not until then will the Press become a real power in the land as voicing the collective opinion of the millions of the Indian continent. Whether Journalism will be easier twenty years hence we cannot pretend to guess, but this much can be said with truth that the Journalist of to-day must bring to bear upon his task, a fearless regard for truth, an impartial and mature judgment, an almost indescribable patience and perseverance in the discharge of his duties, a bold advocacy

of the cause of right, a due sense of his responsibilities as the spokesman of the people and the interpreter of the popular will to the Government and a realisation, not a day too soon, of the nobility and sacredness of his calling and these are some of the attributes without which he cannot hope for success.

CONCLUSION.

Human nature is pretty much the same in the West as in the East. The complex passions that agitate the human breast, love, jealousy, anger, hatred are no less fierce in their intensity in the West than in the East. The eternal problems that await the most noteworthy human solution, the problems of Life and Death are to-day as much engaging the attention of the ablest minds of the West as of the East. The task of the writer and the journalist therefore in India, should be to present such a picture of Indian life and manners as will enable our English rulers to understand us thoroughly and extend some measure of that sympathy which was so eloquently pleaded for by His Royal Highness the Prince of Wales in his Guildhall speech soon after his return from his Indian tour. For, sympathy is the keynote of success in administration as in everything else. At the same time, such a literature will be aglow with all the warmth and colour of the East, a faithful mirror of Indian life and Indian ideals, and if it helps to a sympathetic understanding of us the task of Government will, I am sure, be very much simplified. I look forward hopefully to the future, strong in my conviction, firm in my faith of India's ultimate Destiny. I look forward to a yet more glorious future for my motherland, a future that will find her occupying the proudest position, among the nations of the world.

T. V.

THE ADWAITA ACCORDING TO SAIVA SIDDHANTA PHILOSOPHY.

by

Mr. J. M. Nallaswami Pillai, B.A., B.L.

(Continued from page 125, Vol. IX.)

“ We all, with unveiled face, reflecting, as a mirror, the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit ” He paraphrases the sentence as follows :—“ We all reflecting as a mirror the character of Christ are transformed into the same image from character to character—from a poor character to a better one, from a better one to one a little better still, from that to one still more complete, until by slow degrees the perfect image is attained. Here the solution of the problem of sanctification is compressed into a sentence, reflect the character of Christ, and you will become like Christ,” or, as we will say, reflect the image of God in yourself, and you will become God-like or God.

But how is the poor character to be made better and better, or the reflecting image clearer and clearer ? It is cleansing the mirror (soul) freer and freer from dirt and bringing it more and more in line with the effulgent light, that this can be effected, and when the mirror is absolutely perfect and nearest, the light shines brightest, and so over-powers the mirror, that the mirror is lost to view and the glory and Light of the Lord is felt. For, observes the learned Professor truly, ‘ What you are conscious of is ‘ the glory of the Lord.’ And what the world is conscious of, if the result be a true one, is also the glory of the Lord. In looking at a mirror, one does not see the mirror or think of it, but only of what it reflects. For a mirror never calls attention to itself—except when there are flaws in it.’ These flaws are the colours of the Siddhanti who compares them to the maya or body. In union with the body it is the body alone that is cognised, and not the mirror-like soul. In union with God, the Glory and Light alone is perceived and not the mirror-like soul either ; and the Professor declares, “ All men are mirrors—that is the first law on which this formula (of

sanctification or corruption) is based. One of the aptest descriptions of a human being is that he is a mirror," and we must beg our readers to go through the whole pamphlet to note how beautifully he draws out this parallel.

He notes the second principle which governs this process, namely, the law of assimilation or identification. "This law of assimilation is the second, and by far the most impressive truth which underlies the formula of sanctification—the truth that men are not only mirrors, but that these mirrors, so far from being mere reflectors of the fleeting things they see, transfer into their own inmost substance and hold in permanent preservation the things that they reflect. No one can know how the soul can hold these things. No one knows how the miracle is done. No phenomenon in nature, no process in chemistry, no chapter in necromancy can even help us to begin to understand this amazing operation. For think of it, the past is not only focussed there in a man's soul, it is there. How could it be reflected from there if it were not there? All things he has ever seen, known, felt, believed of the surrounding world, are now within him, have become part of him, in part are him—he has been changed into their image."

These two principles in fact underlie mantra and tantra, our Upasana and Sadana, Bavana, and Yoga, and our books instance the case of the snake-charmer chanting the Garuda Mantra in illustration of this second principle of assimilation or identification. The Professor instances from Darwin, how in the working out of this principle of association and assimilation or identity in the human and animal evolution, persons ever associated with pigs get piggy faces, and with horses horsey faces. In the case of husband and wife when they have been perfectly loving, it has been found to effect a complete assimilation of their feature. Such is the power of the human mind, both a demerit and a merit; it can lower itself to the very depths of the brute, or it can rise to the very height of Godhood. This law is spoken of in our text books as the law of 'Garudathayanam.' The writer of the book "Spiritual Law in the Natural World" (Purdy Publishing Company, Chicago) observes that "all who have made a study of the cause of all things have become so *at one with it*, as to have causing power, for it is an invariable rule, that *we become like what we study or are closely associated with*. We become so like people with whom we live constantly that of the expression of face and sound of voice grow similar; and even features grow alike. Sometimes a

child will look more like its nurse than its mother." And the whole book is an exposition of this principle, and it holds out as a Sadana for spiritual elevation, that a man should firmly believe that there is no world, no untruth, no sin, no sickness, no death, and he is a child of God, that there is only ' Truth, Power, Love, and Presence in this universe and nothing but this, that he is the reflection of God, the image and likeness of God, and then he can truly conquer sickness and death, and become truly the son of God. This is exactly the Sohambavana or Sivohambavana. And the following verse of St. Arulmanthi Sivacharya sums up the whole teaching :—

கண்ட விவையல்லே னானென்ற கன்றுகாணக்
சுழிபாழு நானல்லேனெனக் கருதிக் கசிந்த
தொண்டினொடு முளத்தவன் தன்னின்ற கலப்பாலே
சோகமெனப் பாவிக்கத் தோன்றுவன் வேறின்றி
விண்டகலு மலங்கொல்லாங் கருடதியானத்தின்
விடமொழியுமதுபோல விமலதையுமடையும்
பண்ணை... மறைகளாமது நானானே நென்று
பாவிக் கச்சொல்லுவதிப் பாவகத்தை காணே."

Say 'I am not the world, and am separate from it.' Say also 'I am not the Unknowable Supreme One.' Then unite with him indissolubly by loving Him in all humility, and practise Soham ('I am He'). Then will He appear to you as yourself. Your mala will all cease, just as the poison is removed by *Garudathyana*, and you will become pure. So it is, the old Vedas teach us to practise this mantra 'Aham Brahmasmi,' 'I am Brahman.'

As this right knowledge of difference and non-difference of ourselves with God and the universe is essential for our salvation, Sri Kanta discusses these questions in his Bashya on the Sutras, II. i. 21-3, and we quote the whole of these passages, and he quotes and beautifully reconciles the numerous *Betha Sruttis* with the *Mahavakya* texts :—

"The Sutrakara raises and refutes an objection to the foregoing theory :—

(Jiva) being mentioned (to be one with) the other, there follows an incongruity such as neglecting what is good. (II. i. 21.)

(Objection) : Because in the words "That thou art," and "this Atman is Brahman," Jiva, the effect, is mentioned as one with Brahman, the cause, it has been shown that they are not distinct from each other. In that case it would follow that the all-knowing and all-pervading Paramesvara undoes the Universe for his own (good) and creates it for his own (evil). Then it may be asked, how is it that Isvara, who is all-knowing and of unfailing will, and who knows that the pain of Jiva, who is no other than Himself, is His own pain, engages in the creation of the Universe, which as leading to Samsara is an evil, and does not abstain from creation for His own good. Accordingly once it is proved that Jiva and Paramesvara are one, there follows this incongruity that Paramesvara, though all-knowing, is guilty of a want of sense is so far as he abstains from what is good to Himself and engages in what conduces to His own will. Wherefore it does not stand to reason that Jiva and Isvara, the cause and the effect, are one.

(Answer) : In reply we say as follows :—

But the Cause is superior, because the mention of a distinction. (II. 1. 22.)

Though the cause and effect are one, the cause is declared in the Sruti to be superior to the effect, to the sentient and insentient universe, in such passages as the following :—

"Superior to the universe is Rudra the Mighty Sage."

So, a distinction is also made between Jiva and Paramesvara in the following passages :—

"But he who controls both, knowledge and ignorance, is another."

"The one God rules the perishable (Pradhana) and Atman."

"Thinking that the Atman is different from the Mover (the Lord.)"

"Two birds, inseparable friends, cling to the same tree."

"Two Brahmas ought to be known, the superior and the inferior."

"There are two, one knowing, the other not knowing; both unborn; one strong and the other weak."

"He is the eternal among eternal, the sentient among the sentient."

"Having entered within, He is the ruler of the creatures."

"Know then Parakriti is Maya, and the great Lord the Mayan."

From that the Mayan sends forth all this: in that the other is bound up through that Maya."

"When he sees the other, the Lord, contended...then his grief passes away."

"He is the master of nature and of man, the Lord of the three qualities."

"Of these creatures pasus, the Pasupati is the Lord."

Wherefore quite superior to the universe is Brahman, otherwise called Siva.

(Objection): By establishing non-duality in II. 1. 15. and duality in II. 1. 22. you have only proved duality and non-duality of Brahman-and the universe.

(Answer) No; we do not establish that sort of Visishtadvaita which takes the form of duality and non-duality. We are not the advocates of an absolute distinction between Brahman and the universe as between a pot and a cloth, because of its opposition to the Sruti declaring that they are not quite distinct from each other. Neither are we the advocates of an absolute identity as of the mother-o'-pearl and silver, one of them being illusory; for it is opposed to the sruti which points to a difference in the inherent attributes of Brahman and the universe. Nor do we hold to duality and non-duality, which is opposed to the nature of things. On the other hand, we maintain that the unity of the conditioned

Brahman—as the cause and the effect—is like that of the body and of the embodied, are like that of the substance and its attribute. By unity of Brahman and the universe, we mean their inseparability like that of clay and the pot as cause and effect, or like that of the substance and its attribute. A pot, indeed, is not seen apart from clay, nor is the blue lotus seen apart from the colour blue. Similarly, apart from Brahman, no potentiality of the universe can exist ; nor is Brahman ever known apart from something else, the former must ever be conditioned by the latter, and this latter is naturally one with the former.

Wherefore Brahman who is in no way separable from the universe is said to be one with the other. And there is a natural distinction between the two ; so that the supreme Brahman is ever higher than the universe. As to their distinction as the cause and the effect, it has been already explained in II. 1. 9. Wherefore this theory is quite unopposed to the Śrutis declaring distinction as well as non-distinction.

And as in the case of stone, etc., it is incongruous (II. 1. 23.)

(Objection) : Under all conditions, Jiva and Isvara are one, because of the Śrutis declaring non-duality.

(Answer) : No, because of an incongruity. Jiva and Isvara cannot be identical, because, like the insentient stone, timber, grass, etc., the Jiva also is, on account of ignorance, etc., said to belong to quite a distinct class from the Isvara who is possessed of such attributes as omniscience. Therefore Isvara is a distinct entity from Jiva. Thus even the Jiva, sentient as he is, cannot be identical with Isvara owing to this difference, that the latter is superior. Much less can the insentient existence which is essentially different be identical with Isvara. From all standpoints of view, by Śruti, Smṛiti and Reasoning, we see that the omniscient and omnipotent, Paramesvara, is quite superior to the whole universe, sentient and insentient though, as His own emanation, it is not altogether distinct from Him.

(To be Continued.)



THE HOLY CAVE OF AMARNATH.

(By a Pilgrim.)

The land of Sarada, a home of scholarship and refuge of learning, has claimed from early times to be the land beloved of Devi Saraswati. It was famous for its Sarada or Sanskrit library, a depository of old Sanskrit Manuscripts including the world known *Mahabhasya* of Patanjali, which attracted to Kashmir scholarly saints like Sri Shankaracharya and Swami Ramanuja from distant Madras when there was no railway in India. There is abundant evidence to show that for literary greatness Sarada Kshetra or Kashmir of old Hindu times was a place of pilgrimage for Sanskrit scholars from all parts of India.

As regards the Sanskrit name Sarada Kshetra Kashmir was so called in early days from its Sarad shrine, one of the most important of Kashmir Tirathas. It was once famous not only in Kashmir but far beyond its limits. The ancient shrine of Sarada is now marked by an insignificant village named Sarada. The neglect into which the Tirth has fallen in the recent times is due to the Moghal and Pathan rule of the upper Kishenganga Valley that closed the route to the village Sardi till the establishment of the present Dogra rule in Kashmir. As to the situation of the ancient shrine of Sarada Dr. Stein says in his note to the Kalhanar chronicle of Kashmir (*Rajtarangini*):—"The temple of Sarada rises in a prominent and commanding position above the right bank of the Madhumati on the terrace-like spur which descends from a high pine-clad peak to the East. Immediately below this terrace to the N. W. is the spot where the waters of the Madhumati and Kishenganga mingle.

The pilgrimage to the Holy Cave begins from the capital of Kashmir. The old capital which is quite unknown at present lies, I am told, in ruins and is marked by a village named Puranadhis-thana. It was called Srinagari, founded by the great Asoka. The new capital founded by the Hindu King of Kashmir named Pravarasena II is Srinagar of the present day. Bathed with the cool waters of Vitastha (Jhelum), surrounded by magnificent hills and beautifully laid out by nature with picturesque lakes of crystal water, orchards of rich fruits and gardens of vegetables, the new

city is most charming and attracts many European visitors every year to Kashmir. The house-boats are a curiosity of Srinagar, and the life of pleasure of people living on these boats is enviable. It is said that the advantages of the old capital (Srinagari) as the site for a great city cannot be compared with those presented by the situation of the new capital. Through its heart pass numerous canals from the beautiful Dal and Anchar lakes, which together with the sacred Vitastha serves as the main thoroughfare of the city.

Leaving Srinagar the pilgrim's way runs along Vitastha hovering a distance of 47 miles, and terminating at a place called Khanabal. To make this journey by boat is very pleasant and takes more or less than twenty-four hours, passing through Pamar (ancient Padmapura) famous for its saffron cultivation, and Bijwara. From Khanabal, which is marked by the last bridge on Vitastha, the way runs by the great spring at Ananta Naga to Martanda, a place of antiquity and Tirtha.

From early times to the present day, Martanda has enjoyed a prominent place among the sacred sites of Kashmir. It is marked by a splendid spring traditionally represented as two, Vimala and Kamala. Like Gaya Tirtha in the Province of Bengal and Hardwar in the United Provinces, this place is frequented by crowds of pilgrims, all the year round, from all parts of Kashmir State to perform "Sradha" of the deceased ancestors. The ancient remains of the temple of Martanda—said to be constructed by King Lalitaditya of Kashmir on the bank of the holy spring—are very scanty. A little over a mile to the south east of the spring the ruins of a massive masonry edifice with a quadrangular court-yard and colonnades, still show the most impressive specimen of architecture of the Kashmir of old Hindu times.

The next stage is Ganespur, from which is reached the sacred place of Ganeshal situated on the bank of rushing Lambolari or Lider. Here pilgrims take their sacred ablution and then start for the stage Pahalgam, which is 22 miles distant from Martanda. It is frequented by Europeans every year when Srinagar becomes hot in July and August. At this place the pilgrims coming by different routes from Srinagar meet and are required to rest for a day or two. After a good rest they form one big party and start for the next stage, Chaudabati, early in the morning and by breakfast time reach the stage. From this place begins the fearful

ascent of Pisngluti and the pilgrim's route ascends the eastern branch of Lidu or Ledari, where the lake of Naga Susravaa, now known as Susravi Naga or Sesanaga, is visited and worshipped. It lies at the north foot of a great glacier, descending from Kohenpur Peak. The route then crosses a high mountain pass known as Vavajan, Sanskrit Vayavarjana, into a high level valley drained by five streams which bear the joint name of Pancha-tarangini. From there the pilgrim party loiters up the lofty spur of Bhairava Ghati and descends into the narrow gloomy valley lying at the foot of the Amarnath peak, which is lashed by the rushing cool stream of Amravati coming from the glacier of the still higher peak to the east. The march to the Holy Cave takes place every year in the bright half of the month of Sawan (August) and attracts many thousands of pilgrims, not only from Kashmir and Jammu, but from all parts of India. Amarnath is now the most popular of Kashmirian Tirthas together with the sacred Ganga lake on Mount Hara Hukata. The distance from Srinagar to the Holy Cave is about one hundred miles.

The shrine of Amareswar is the Holy Cave, situated at a considerable altitude and formed by a huge fissure on the south side of a snowy peak 17,300 feet high called Ambaranath. The image in the shrine is 'Sayambhu Linga' represented by a large block of transparent ice formed by the freezing of the water which oozes from the rocky walls and roof of the cave. It is worshipped by the pilgrims as an embodiment of Siva Amareswar Lord of the immortals.

The Hindu faith connects a living power with rocks, stocks, trees and the like. Who can deny it and say there is not a living Power (Sakti) behind them? Does scientific faith contradict it? No, here a man of religion and a man of science quite agree. According to Hindu symbolism the image of a shrine is not God, but God is image of a shrine manifested, corresponding to the idea or thought image of the worshipper. And what better symbol than 'Sayambhu Linga' and what better image or form than a natural figure of transparent ice, an emblem of purity and serenity, there can be to represent the 'Sat' that has become this Universe of Mind and Matter? The ideal of the devoted who once inhabited the Cave and set vibrating its atmosphere with the Divine Consciousness, is the living image of the shrine of Amarnath. There is no doubt that like the Bo tree of Lord Buddha and the mountain cell of Mohammed, this Cave has become a Divine sanctuary. That the Cave or its spiritual atmosphere is full of the

Divine consciousness, who can deny ? Every year the 'Tirtha' attracts to an elevation of seventeen thousand and three hundred feet. thousands of pilgrims, the rich and the poor, the strong and the weak, the faithful and the unfaithful, the educated and the uneducated, not only from the territories of Kashmir State, but from all parts of India.—*Punjabee*.

RAILWAY TICKETS FROM OLD NEWSPAPERS.

This is essentially the age for the commercial utilisation of waste products ; but the strongest development in this connection would appear to be that prevailing in Belgium. Upon the Government Railway system newspapers left in the train are the property of the nation, to be used by it for the manufacture of Railway tickets. The papers are carefully collected and sent to the head depot, where they are pulped and a special variety of card livard for ticket purposes is prepared some idea of the amount of raw material readily available to the Railway authorities from this source may be gathered from the fact that the accumulation of discarded newspapers upon the whole net work of Railway aggregates about 700 lbs. per day, representing over 100 tons per annum.

THE SRI KRISHNA REVIEW.

The first two numbers of this magazine are before us. It is a monthly devoted to the religious, spiritual, moral and educational development of the world and edited by Babu Debenbra-nath Sen, M.A. It is an organ of the "Sri Krishna Institute," whose objects are said to be to serve God and Humanity. The articles are varied and interesting and worthy of perusal. We gladly welcome this newcomer and wish it a long life. Its annual subscription is Rs. 2.

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ARJUNA AND THE SELVAS OF SOUTH AMERICA.



In the midst of the constant enormous changes that are going on around us during vast ages—lands being submerged under water giving rise to continental islands and water giving birth to innumerable islands of coral and volcanic formation, towns being deserted or buried under the burning ashes of a volcanic eruption and new towns owing to political, commercial, industrial and locomotive causes suddenly springing into existence and flourishing with all the pomp and grandeur of new blown dignity, mountains consisting of extremely old rock having been ‘faulted’ into masses of tableshaped mountains long before huge gigantic ranges of mountains came into existence, large inland expanses of water as extensive as the Mediterranean drying up giving place to extensive lowlands, the courses of large rivers being completely changed, the fossil remains of mammoth and rhinoceros being found in the tundras at present a dreary marshy swamp of waste producing nothing but moss and lichens, immense volcanic ranges being submerged under water and preserving in their place nothing

but a number of powerful volcanic islands,—amidst these vicissitudes of life to which the world is subject like nations or individuals, it is a matter for congratulation that we have in the Selvas of South America a modern characteristic representative of their ancient prototype Gondava Forest so well described in the Mahabharata. This well known Forest as related in that Poem was sacrificed to the flames by the great and invincible warrior Arjuna and the Kingdom of Gondavaprastha given to Pandavas by their uncle Dhritarashtra in settlement of all their claims against the throne of Hastinapura before the great War was thereby vastly extended and immensely enriched and we are going to ask where is the modern Arjuna who would clear the great continent of South America of the enormous Jungle called Selvas by the Spaniards occupying the basin of the Amazon by consigning them to flames or otherwise destroying them and thereby extend by hundreds and hundreds of miles the limits of the Portuguese Brazilian Republic and increase the wealth, the prosperity, the power and the population of the state? We shall here briefly attempt to shew as far as we can that so far as modern exploration goes the description given of the Selvas by modern English Geographers and the physical causes that have created and maintained them till they have now become an unconquerable mighty world of trees coincides with striking similarity with that given in the Mahabharata of the Gondava Jungle which appears to have come into existence and most richly flourished under exactly similar physical conditions. The immense extent, the Tropical climate, the production, the birds, the beasts, the enormous creepers, climbers and parasites, the gigantic trees, their aerial roots, the original inhabitants of the Forest the Indian Americans like the Anuras of the Indian Jungle, the insects, the reptiles, the abundant constant rainfall under Equatorial heat, the voluminous and mighty river penetrating through the Forest, the dark thick shade, their impenetrability and the powerful Indra's jealous sovereignty have all their exact counterparts in Arjuna's Indian Forest. Under what circumstances and insuperable difficulties, with what miraculous weapons and

with whose help the Forest was destroyed by Arjuna and who survived and escaped the annihilation and what occurred in the course of conflagration must be interesting to us when we remember that a similar destruction of the Spanish jungle was never attempted by the original inhabitants the Red Indians nor by the civilised Incas on the Titiaca Plateau nor of course by the European colonists of the Iberian Peninsula. We shall first describe the Forest Jungles of the new continent so far as they have been explored with the physical causes that have brought them into existence and nourished them shewing how the great continent has been almost overwhelmed by them and deprived of the otherwise richest plain watered by the mightiest river in the World and thereby made the Indo-Gangetic Plain the most populous and fertile plain in the World which but for Arjuna's brilliant exploit perhaps the first beneficent exploit of his career in the World after the display of his skill in archery at Pancha might now have been rotting as an impenetrable forest.

The Selvas are a huge stretch of dark, dense, hot and wet Jungles or Forest plains under Equatorial heat and rainfall extending for hundreds of miles on either side of the Amazon under the deep shadow of which the natives the American Indians are overwhelmed physically and morally amid the mazes of Tropical creepers and undergrowth, huge trees with wonderful roots part of which are above the ground forming twisted festoons of air roots. Round their massive and rugged trunks twine creepers with thick twisted stems and below is dense undergrowth and stagnant marsh where mosquitoes breed. All is green and moist, the air is oppressive and among the trees dart gaily coloured birds and insects. The human inhabitants of the Forest are few and primitive. Many have little food beside the wild fruits to be had for the gathering. Others obtain alligators, turtles and fish from the rivers often shooting them with bow and arrow. Others clear patches in the Forest and plant the manioc palm from which Tapioca is made. This great breadth of the Equatorial rainfall is the largest area

of heaviest rainfall in the World. The enormous volume and the density of the Tropical forests are both due to the immense rainfall of this region. It would be impossible to give an idea of the richness of this Forest the extent of which is little less than that of Europe. Rubber is an important product. Palms, figs, mimosa and bamboo are characteristic trees and these are covered with creepers and parasites of many descriptions. This great Forest area is still little known except round the rivers and the density of its vegetation makes it very difficult to penetrate.

As these Forest areas are crossed by the Equator, both the North East and South East Tradewinds cross the vast expanse of the Atlantic and laden with enormous quantities of moisture sucked up from that ocean blow almost over the whole continent of South America which lies within the Tropics. No other continent in the World has so large an area of evaporating sea-surface lying to windward of it. The North and South Atlantic within the limits of 30 degrees North and South Latitude is the evaporating sea-surface and 30° North and South of the Equator is the exact limit of the two systems of Trade winds. These Trade winds blow day and night all the year round into the very heart of the continent carrying with them millions on millions of tons of moisture impinging on the coast at the largest angle viz. a right angle. They cross seas on some parts of which there is always a vertical sun and carry on their wings more moisture than any other wind in the World. South America is a continent where all the phenomena of physical nature are found on a grand, colossal and intelligible scale, the interminable maintains, the enormous number of volcanic and high peaks, the many mighty and voluminous rivers, the tremendous and awful expanse of vast rich green grassy plains, the enormous inexplorable extent of darkest and densest Jungles, the numerous high plateaux and table lands of Savanas or park like trees, its wonderful Railways in the clouds, the richest silver, gold, and diamond mines, the rich open Tropical woods like the Gran Chaco and Mattogrosso, the

extensive and free scope that the continent affords for the play of the Trades and Antitrades, the Tropical, Temperate and severely cold climates, its long Desert of Western Coast containing the Atacama desert on the Tropic of capricorn, all these immense varieties of physical phenomena present a grand magnificent view of nature making South America a model continent to study the physical phenomena of the World.

The rain laden Trade winds on entering the continent encounter ranges of mountains which condense and precipitate their moisture, and at the foot of each range the afore they drop a great river. But when these winds meet at the Equator, they drive each other into the colder regions of the air where their moisture being condensed comes down in deluges of rains. These winds therefore drop the largest river in the World, the Amazon: at the western end of the Equator where they encounter the highest condenser they have ever met with in their passage across the continent viz., the Andes or the Cordilleras of South America which deprive these winds of every drop of their precious liquid which they bear on their wings like the heartless cowman who to satisfy his numerous customers gently forces from his majestic cow every drop of milk without leaving any residue for the poor starving calf that is struggling at the parent's forelegs to taste the sweet and nourishing liquid its natural inheritance.

Being therefore entirely robbed of all their precious burden they cross the Andes and enter the West coast as dry wind making that coast a desert.

At the Equator where the two systems meet we have the largest downpour and the largest river in the World. Here therefore we have the two conditions of maximum vegetable life viz. maximum heat and maximum moisture. Hence here we find the largest and densest Forest in the World—The Selvas. We have not only more trees but more numerous varieties of trees and

plants. Where vegetable life is strongest, we have also most prolific life. The hum of the insects is heard on board vessels lying several miles off the coast.

These Forests extend for 1200 miles from west to east and 800 miles from north to south. They stretch from 7 degrees North Latitude to 15 degrees South Latitude and they are the largest broadest and most impenetrable Forest in the World on both sides of the Equator. The eastern forested magnificent slopes of the Andes in the Republics of Columbia Ecuador, Peru and Bolivia called *Montana* (*montanya*) by the Spaniards are also included in these mighty gigantic Forests. Another peculiarity of the Forest is the number of climbers, creepers and binders which interlace with their woody ropes the branches of the larger trees. These Forests can be explored only along the water ways afforded by the creeks, branches, small lakes and tributaries of the Amazon. Millions of birds, monkeys and other animals are born, live and die within this mighty world of trees without ever having the experience of touching the ground. The Jaguar, the Puma, the Snake, the Sloth, the alligator, and many terrible forms of reptiles abound.

Similar to these Selvas and exactly of the same type are the Central Forests of Africa in the basin of the Congo. The Congo was fully discovered and surveyed only in 1877. The Congo Forest of America is 1200 miles broad and may be compared with the Selvas through which the Amazon flows. The Amazon and Congo Forests are the largest and densest in the World. Both are on the Equator and both in the region of perpetual rainfall and a vertical sun. "Into these primeval Forests the sun though vertical cannot penetrate, except by sending down at midday thin pencils of rays into the gloom. They are the most unhealthy as well as the most fertile parts of the continent. They are hot being on the Equator, damp being in the region of heaviest rainfall. They are the largest in the World after the Selvas of the

Amazon. They are the densest and most tangled in the World. Except along the banks of the rivers they are practically unexplored. The thick growth will not allow the light to penetrate and darkness reigns. The trunk of the Baobab tree measures 100 ft. in circumference (This description is compiled from English Geographies by Herbertson, Lyde, Longman, Ernest Young, Meiklejohn, &c.)

Of the continents of the World only three lie on the Torrid zone, viz. South America, Africa and Asia. North America lies within the Temperate zone and the small portion lying south of Cancer is a narrow piece of land traversed by the Mexican Plateau. There can therefore arise no question of the present or former existence of Selvas in North America. Europe lies far north of Cancer and there could never have existed any Tropical Jungles in that continent. After South America and Africa the only continent where there is a possibility of the existence of jungles of the Selvas type is Asia. The southern part of Asia lies within the Tropics and we should expect these Selvas in that continent. If we do not find them in Asia now they must have existed in past times somewhere. Where could they have flourished? In further India? No, it is interspersed with the eastern affshoots of the Himalayas which traverse them from north to south and the rivers run down their valleys not parallel to the Equator like the Amazon or the Congo but from north to south. These countries therefore are not suited for the extensive growth of dense Tropical Jungles. The plain of China is exceedingly fertile and its rich yellow soil is watered by the Yangtesikiang which runs parallel to the Equator. It is under the influence of the South East Monsoon of the China Sea which bursts upon the plain with violent storms of rain and terrific thunder and lightning during the summer months. Though the winter is a dry season yet China is well irrigated by the South East Monsoon. This seems to be a fit region for the growth of Selvas. We do not now find them however there. The

Chinese are a very ancient nation with a very ancient civilisation who must have occupied the country in ages past and prevented the growth of such Forests. But whatever might have been the case with China, it could not affect the question of the existence of darkest and densest Jungles on the banks of the Jumna. All the conditions which are favourable to their growth exist in northern India in their entirety. Maximum heat, maximum moisture, one of the largest rivers in the World, the most perfect Monsoon and a large mass of lowland along the valley of the Jumna and Ganges are all the conditions which will give birth to the gradual growth of the Tropical jungles in the richest and most fertile Indogangetic plain of Hindustan. The Gondava Forests therefore must be the Asiatic Selvas corresponding in many respects to the Selvas of the Amazon and the Forests of the Congo and Arjuna by his unequalled valour and skill laid the whole Indian World under the deepest debt of gratitude by clearing them from his kingdom. Viewed in this light the description given in the Mahabharata of the destruction of this Forest by Arjuna though it might at first seem rather repulsive to us for its details and not very relevant to the general thread of the story could not but be interesting to us and every minute detail must be highly instructive. We now proceed briefly to narrate the story of Gondava Forest as related in the Mahabharata in the chapter on Gondavadaganam or burning of Gondava Forest. It must not be supposed however that besides the Selvas and Congo Forests there are no wet Jungles anywhere else. Small areas of primeval wet Jungles are found in Assam, in Western ghats, Indo-China East Indian Archipelago, Upper Guinea, Mexico and Central America. But enormous extents of such Jungles are now found only on the Amazon and Congo and in ancient times existed on the Jumna and Ganges.

(To be Continued.)

T. VIRABADRA MUDALIAR, B.A., II

A CONGRESS OF RELIGIONS.

by

*V. Sundaram Aiyar Esq., M. I. R. S., Joint Editor**of the Sri Krishna Review.*

To the bent of human mind perhaps there is nothing more appealing and captivating than for men to lead a truly spiritual life which aims at the realisation of Eternal Bliss. From the dawn of humanity the one predominant element discernible in the life and thought of those who would dive deep into the philosophy of life has been to find out ways and means to make oneself follow the track which leads to the highest beautitude, *Moksha*. It is with this end in view that they founded religions which are codes that help men in the attainment of spiritual perfection in human life. The most important factor in the foundation of spiritual life is the desire for the hankering after God. When the mind of a man is possessed entirely by a strong desire of having communion with Him his passions are subdued, his mind is imbued with good intentions and sin becomes his dread. When in the minds of the devotee the desire of hankering after God reigns supreme he gives up all worldliness and becomes a moral man. In his ardent prayer for the sight of Him he is occasionally favoured with the vision of God. He passes on to the state of God-consciousness which does not last long, and soon he lapses to his former position. He craves and thirsts for Him and his desire gets strongly planted. On a happy moment the Almighty gives His presence to the devotee who invokes his aid and in his mind is created a desire to live, move and have his being with Him. The mind controls over the senses and he tries to live up to what the Gita says: "Fearlessness, purity of heart, perseverance, Yoga, meditations, gifts self-restraint, sacrifice, study of the Vedas, penances, uprightness, non-doing of injury, truth, freedom from anger, renunciation, tranquil-

lity, freedom from fault-finding, compassion for all, absence of covetousness, gentleness, modesty, absence of quarrelsomeness, freedom from variety, O Bharata, all these belong to him who is God-like." Indeed the devotee lives a truly spiritual life and tries to have a godly relation between the human soul and the Divine soul.

We have given above a short description of what it is to lead a spiritual life and it is needless to say that the dominance of religious spirit in man is a chief factor in the success of spiritual life. Even in universities the factor of religion ought not to be ignored. As Mr. Haldane rightly puts it, the University is the place of training where the exponents of knowledge of research are to be numbered and receive their spiritual baptism. It is the teaching of religion on cosmopolitan basis that has a sure and successful influence on the endeavour of men to have a healthy spiritual existence. The Jew obeys the laws of Moses; the Christian bows to the law of Christ; the Hindu looks back to Manu for the guidance of his conduct; and the Musalman relies upon the Koran as an authority in all matters and in all these cases the imprimature has come from a divine or inspired authority. Religion is therefore the foundation of morality that nothing can shake, the rock in which it can be built, and never be removed. We are glad that at present religious element is dormant in man and steps are being taken for the holding of religious Congresses for the betterment of the world. When in 1893 the Congress of Religions was held in Chicago it could be scarcely prophesied that it was not the first and last of its kind. In October last the second Congress was held at Copenhagen and men were widely awakened to the religious upheaval. This year the third Congress meets at Calcutta and from the arrangements that are being made there is a great deal of probability that it will be characterised by a remarkable friendliness among scholars of all nationalities. In April, 1911, will be held the fourth Congress at Athens and let us hope that all these harbinger an era of religious revival whose beneficial result cannot be over-estimated. We shall revert to

this subject after the Congress at Calcutta takes place. Meanwhile let us here quote what Mr. Norendra Nath Sen the talented Editor of the *Indian Mirror* says on the subject. A new era is dawning upon the spiritual horizon of India. A great religious wave will surge through the heart of the world, and not of India alone, with the beginning of the new cycle. We should watch the coming times, and prepare ourselves beforehand for the change which will be ushered into the spiritual world. Students of the ancient history of India will find that Religious Conventions or Councils were frequently held under the Buddhist kings not only to propagate the faith, but to preserve its principles from any polluting influence. The proceedings of four great Councils are on record—the first held in 543 B. C. after the passing away of Lord Buddha ; the second held a century afterwards to settle disputes between the more and less strict followers of Buddhism ; the third held in the reign of King Asoka in 244 B. C., which corrected many errors and heresies ; and the fourth held under the Scythian King Kanishka who ruled in North-Western India about 40 A. D. These Councils served the most important purpose of keeping the Buddhist doctrines pure. How much more Religious Conventions must be needed to-day when materialism has laid its hands upon every race of the world.

A SUGGESTION.

In the article on ‘ Annual Sacrifices ’ in the August number of the *Deepika* the writer has fitly quoted alive from Thayumanavar, to support his ideas based on Upanishads. We are glad to note that the writer has rightly conjectured the purport of the Tamil line when he says “ that mind is represented by goat or leaper ” from his knowledge of the origin of these sacrifices. The line quoted from Thayumanavar seems actually to refer to a goat because “ துள் ளுமறி ” means the leaping goat and “ துள் ளுமறியா மனது பலிகொடுத்தேன் ” means I have sacrificed a leaping

goat namely my the mind. It will not serve the purpose of the writer much by taking the line as meaning துள்ளும்+அறியா+மனது+பலிகொடுத்தேன், which simply depreciates the value of the goat sacrificed by ascribing unnecessarily the epithet ignorant, for what is offered must be valuable and pleasing to the Gods. If therefore we take the line as meaning துள்ளும்+மறியா+மனது+பலிகொடுத்தேன் (I have sacrificed the mind in line of a leaping goat) it will exactly correspond with the meaning of the passage in the Upanishads for which the writer contends, though he was as we have said before derived this meaning from the word probably “துள்ளு” alone construing “மறியா மனது” as “அறியா மனது”. That the writer should through unconsciously have correctly understood the line even which making as lightly verbal deviation from it is due to the fact that he like Thayumanavar has derived his knowledge from the Upanishads, “மறி” is a common word in Tamil meaning ஆடு. It does not require very many illustrations save however the following lines from திருக்கோவை.

(வேலனை யழைத்தல்)

வேலன்புகுந்து வெறியாடுக வெண்மறியறுக்க
காலன்புகுந்து அவியக்கழல் வைத்தெழிற்றில்லைநின்ற
மேலன்புகுந்தென்கணின் றுளிருந்த வெண்காடனைய
பாலன்புகுந்திப் பரிசினின்பித்த பண்பினுக்கே. (286)

(இன்னலெய்தல்)

ஆயர்ந்தும்வெறிமறி யாவிசைசெருத்தும் விளர்பலயலார்,
பெயர்ந்துமொழியாவிடி லெண்ணைபேசுவ பேர்ந்தருவர், etc.

In the above verses வெண்மறியறுக்க means sacrificed a goat, so in the line in question துள்ளுமறி means a leaping goat

Compare also :—

கேட்டியினையோய்மன்றி கிளத்தும் ஒருவேள்வி
வேட்டனமியாங்கனது வேலையிடைதன்னில்
மாட்டுகனலூடொரு மறிததகர் எழுந்தே
ஈட்டமுறு மெய்மையடவெண்ணியதைமனதே.

(கந்தபுராணம்.) (p. 115., stanza 13.)

A TAMILIAN.

SRI TATHYUMANA SWAMIGAL BAKIHA JANA SABAH.

S. R. M. C. T. Ramaswami Chettiar,

Honorary President.

Proceedings of an extraordinary meeting held on the 20th day of March, 1909, at St. Thayumanavar's Hall, Teppakulam, Thichinopoly with Mr. T. V. Shunmugam Pillai Avergal, Mirasdar in the chair.

RESOLUTIONS PASSED.

1. That, this Sabah heartily sympathises with the movement and thanks the President and the other members of the convention.

2. That, this Sabah elects, Sriman J. M. Nallaswami Pillai, Avergal, B.A., B.L., District Munsiff of Rajahmundry and the President of the Saiva Siddhanta Third Conference held at Negapatam in 1908, as its representative to Elucidate *Sivasm* at the convention.

3. That, this day's resolutions be translated into English and communicated to

- (a) Mr. J. M. Nallaswami Pillai, Rajahmundry.
- (b) Mr. K. B. Sen, Secretary, Calcutta.
- (c) Editor, Siddhanta Deepika, Madras.

(Signed) T. V. SHUNMUGAM,

(True Translation)

(By order)

M. B. RAJAH.

For Secretary.

CONVENTION OF RELIGIONS IN INDIA.

TO BE HELD IN CALCUTTA.

The Convention of Religions in India, which was postponed a couple of months ago, will positively be held in the Calcutta Town Hall on the 9th, 10th and 11th April. It will be presided over by Mr. Sarode Charan Mitra, ex-judge of the High Court, and will consider papers submitted to it by Hindus, Christians, Mahomedans and others.

VERNACULARS IN HIGHER EDUCATION.



It is very much to be regretted that the Senate should have now resolved, though by a small majority, upon abolishing the Vernacular Composition test prescribed by Government, after mature consideration, for the new Intermediate Examination. It is some consolation, however, to see that some of the Senate members who may be looked upon as an authority in their respective vernaculars, as also the Heads of the Educational Departments in Madras and Mysore, very strongly protested against the abolition. Even under the old curriculum, where vernacular text-books, grammar, translation, and composition were all compulsory, students in Colleges and even Graduates have often found it very hard to express their ideas intelligibly and freely in their vernaculars—a fact admitted on all sides, not even the Government excepted. Now I will simply leave it to your readers to imagine what the consequences of the abolition of this surviving vernacular composition also will be. It is to be hoped that the Government will soon come to the rescue of the vernaculars, not only by restoring the composition test, but also by making it compulsory to study a second language.

Under the paternal care of the University the classical and vernacular languages have flourished for about half a century. If the existing condition are altered, these will die in course of time. If, therefore, the Senate and the Government do not wish to see them come to an untimely end, the only safe course will be to make them compulsory, as was the case hitherto, or, if that cannot be done, at least to allow them to be studied separately and not conjointly, as in the present curriculum. Group IV may accordingly be thus modified :—(a) Ancient or Modern History, (b) Logic, (c) a second language. Of the four Optional groups for the Intermediate Examination, only the fourth group makes a provision for the vernacular and classical languages. Even granting that all the four groups are equally patronised by students, three-fourths will be excluded from them. But on account of the great difficulty in learning a new classical language and its being tacked to a vernacular, not one student has ventured to apply for the fourth group in any of the local Colleges. This is clear evidence to prove that the vernaculars and classical language are doomed.

Even in the M. A. course under the old Regulations, the students had not to face such a severe ordeal. There, the vernaculars and classical languages were not grouped together but had only to be studied separately. It is true that the vernacular student has to study a second vernacular, but only a superficial knowledge of the latter is required. If vernacular and classical languages are to be studied together, students must be trained in both from the Middle School Classes.

T. Walker Esq., Member Text Book Committee writes this subject to the Madras Mail as follows :—

As one of those who desire the truest welfare of India, may I be allowed to express my sincere regret at the recent Resolution of the Senate of the University of Madras to abolish Vernacular Composition from the schedule of subjects prescribed for the Intermediate Examination? I am quite aware

that certain difficulties would be involved in the retention of the subject, from the point of view of the Professors of our Colleges, who very naturally wish to relieve the prescribed curriculum of what some regard as a needless incubus ; but the matter should be viewed in its wider bearings.

In the Order of Government passed on the 31st December, 1906, the following words occur :---“ It appears to the Government that, if those who have secured a University education are to do the best for their country with the education they have received, it is imperative that they should preserve a sound knowledge of the vernaculars,” and, with this object in view, the composition test in question was prescribed for the Intermediate Examination. The same Order deplors the fact that the ordinary University graduate of the present day notoriously neglects his vernacular. I myself have known the case of one, well-versed in English, who, though a Tamil by birth, was obliged to requisition the services of an interpreter in addressing a Tamil audience, owing to his want of facility in his own native tongue. The University of Madras is the University of the Dravidian country, and the Dravidian languages are not the daughters of Sanskrit, but represent an antecedent South Indian civilisation. In this respect we are unique in this part of India. Surely, therefore, every Indian graduate of our University should be able to speak and write freely in his own beautiful vernacular language. What should we think of a graduate of Oxford or Cambridge who, while well acquainted with Greek and Latin, could not write with some measure of freedom and elegance in his own mother tongue ? No dead “classical language,” however beautiful, ought to be allowed to usurp the place of our living vernaculars.

If it be argued that a position is given to the vernaculars in Group IV of the Intermediate Examination, an optional group comprising (a) Ancient or Modern History, (b) a classical language, and (c) a second classical language or Indian vernacular language, I venture to predict that, in practice, any hopes raised by such a contention will be largely disappointed. For example, we shall find, almost certainly, that students who take Sanskrit as their “second language” for the Matriculation will avoid Group IV in their Intermediate Examination so as to escape the study of a further classical or vernacular language. It would be at least worth while ascertaining from Principals of Colleges how many students have taken up Group IV as their optional branch for the Intermediate during the current year. If I am not mistaken, we shall find that, granted Government sanction for the Resolution of the Senate to omit Vernacular Composition from the Intermediate curriculum, the vast majority of our future graduates will be men who have obtained their degree without having studied in the least their own vernacular. Is this desirable either from an educational, or a patriotic, or a commonsense point of view ? The Japanese teach modern science mainly through the medium of their vernacular. In Ceylon, “classical languages” have had an undesirable predominance in their educational system, and a halt is now being called.

I trust, therefore, that Government will not sanction the Resolution of the Senate without fuller enquiry into the matter, and that, in any case, some adequate provision may be made to ensure the study by our under-graduates of their own vernacular tongues.

NOTES.

NEW WOOD PRESERVATIVE.

The preservation of wood comprises one of the most economic qus. of the day in certain industries such as the manufacture of Railway sleepers and paving blocks. Various processes have been devised for prolonging the durability of the material when exposed to deteriorating influences of wind and weather or rain, but few have surviving the trying ordeal of practicals application. For this reason creosote injection under pressure remains the most general method in vogue for preserving timber. Attention, however, has now been drawn to a new process, that has been perfected, by means of which the wood is impregnated with a new coal-tar extract called 'Injectol,' comprising a thin, dark-brown liquid of regular density, the viscosity of which varies very slightly under atmospheric changes. The wood to be treated is either soaked in the fluid or the latter is forced into the pores of the timber under pressure, and, owing to its fluidity the antiseptic is capable of penetrating the heart of the wood more easily and quickly than creosote, while at the same time smaller quantities are required, to secure some comparative data concerning the preservative quality of 'Injectol' as compared with the more generally adopted mediums, samples of timber treated with each were immersed in a tank containing a highly and rapidly decomposing solution, and permitted to remain there for several months. Upon withdrawal the wood treated with 'Injectol' was found to be in a perfect condition, while the other samples dressed with creosoter preserving fluids were found to be extremely decayed, thereby showing that creosote is only capable of arresting decomposition for a short period. Owing to the success of the new extract, it is arousing the attention Railway authorities and others in trades in which extensive avail is made of timber.

causes Ichcha, Jnana, and Kriya to arise in the Jivas but Anava causes them to disappear. Anava is inherent in Jivas, whereas Maya is separate from them and besides manifesting itself as the universe, form the body, senses and enjoyments." (II. 5. 1 and 2).

In the illustration of the mirror and the colours the dirt that covers the mirror (jiva) is the anavamala and the colours are the Maya or prakriti. This dirt and colours have to be distinguished from the inherent power or nature of the soul, *அது அது வாதம் தன்மை*, its becoming one with another; the dirt is in a sense inherent and inseparable, and this peculiar connection is brought out in the simile of copper and its rust, which rises to the surface again and again after we had cleaned the copper. The maya is like the tamarind or sand or earth we use for cleaning the copper. Anava is the cause of the rise of Moha, Matha, Raga, anxiety, Thirst, suffering and vichitra. The effect of maya is to bring these forces into play and action, and make the soul eat the fruit thereof, and then attain to a balanced mind (*இருவினை யொப்பு*). It acts more like a lamp in darkness, (*மாயாதனுவினக்கு*); its power is not large and can in no way compare with the light of God, Sivasurya, yet it is the only help and power given to us by God, in our helplessness and misery; and so it is, it is called a power or Sakti of the Lord.

Our commentator first attacks the view that Maya is *anir-vachana*. The Purvapaksin explains this as meaning that maya is neither an entity nor a non-entity and further states that chit appears as a shadow (adhyasa) on a mirror (maya), and this shadow appears as earth, water, air, fire, etc., as water is seen in the mirage, and as the snake appears on the rope, and the world is but the Vivartana of the chit. His reply is that there can be no such logical term which is neither real nor unreal and so cannot be used in philosophy as a real notion, and in the illustration of the

mirage and rope, the mirage and rope are real facts, (the mirage being a peculiar condition of the atmosphere), and the simile cannot be used to illustrate the unreality of the world itself. If vivartana means that one thing appears another, this illusory appearance is no doubt false. But the world in that sense is not false, and the false world cannot arise from the true chit. If maya is anirvachana, its product the world would also be unreal.

Then he states the objections of the Mayavadi that there is no proof of the object world, and its existence could neither be proved by perception nor by inference, and the relation between the perceiving mind and the objects perceived could not be *Tadanmiya*, *Karanakarya*, *Sayyoga*, *Samavaya*, nor *Vishayi* and *Vishaya*. Our Yogi replies to every one of these objections, and concludes that the only proof of the world is by direct perception, and the relation between the mind and the world is that of subject and object, *Vishayi* and *Vishaya*. And it being noted that this relation is *advaita* or *ananyatva*, no question of any reality or unreality, externality and internality need arise at all.

There is a further fallacy in the argument of the Purvapakshin when he calls the shadow or Reflexion of God in mirror or water as the world and souls. This reflexion or shadow is God's presence in all chetana and achetana Prapancha which form His body, 'Yasya Sarira,' and is God himself and not the world, or souls though all this would not come forth unless He 'breathed forth. The mistake is in identifying this reflection or Presence of God with the soul, which latter in the illustration would take the place of crystal or water. The reflection would in no way be tainted by the impurity of the water or crystal, though for the moment God becomes concealed to the soul by the intervention of this veil of dirt or impurity and the soul is denied the Vision Pure 'மரபு ஸாட்சம்.' This fallacy lies at the root of our ordinary every day conceptions. Don't we call a diamond a brilliant? Is this

He calls *Maya* a power or *sakti* of God but to be distinguished from His *Tadanmiya Sakti*, as His Will and Intelligence. It should not be confounded even with his *Kriya Sakti*. It is called hence his *parigraha sakti*. As we write this, our will and intelligence come into play ; but the pen with which we are enabled to put down these thoughts in visible form is also our *Sakti*. The former constitutes our *Sakti*, indistinguishable from our self and the latter, distinguishable, is the *parigraha sakti*. *Maya* is divisible into two, *Suddha Maya* and *Asuddha Maya*. Some say that *Asuddha Maya* is a product of *Suddha Maya*, and others that both are original ; and there are others again, who call the one *Urdhva Maya* and the other *Atho Maya*. From *Suddha Maya* are produced *Pancha kala*, and four *vach* and 31 *tatvas* from time to earth distinguished as Pure or *Suddha* or Subtle. From *Asuddha maya* is produced the 31 gross *tatvas* from time to earth. These *tatvas* are called general (பொது) and special (செய்யு) and general-and-special. The *tatvas* governing *Bhuvana* &c. are called General as they can be sensed by all. *Tatvas* forming *Sukshuma Sarira* being connected with each individual's own enjoyment are called special. The *tatvas* forming the *Sthula Sarira* are called general and special, as they can be enjoyed by the individual and by others.

The first thing to be noticed in the theory of this School is its postulating 11 *tatvas* more than any other School. All the other Schools stop with the 25th *tatva* or *Mulaprakriti* but the *Siddhanta* postulates above these much finer and subtler forces of Nature which would give room to anything Western Science could discover even in the far distant future. These are 'Nadam,' or *Siva tatva*, 'Bindu' or *Sakti tatva*, *Sadakkiam*, *Iswaram*, *Suddha-Vidya*, *Asuddha-maya*, *Niyati*, *Time (Kala)*, *Kala*, *Ragam*, and *Vidya*.

(Vide table of *tatvas* p. 245 a. Vol. I).

It will be noticed that in the ordinary scheme, Time is not included. It is such a power that it is the highest postulate of

the School of Kala Brahmadis, When Buddhi and Chittam and Manas are regarded as material products, the Siddhanti does not hesitate to postulate willing and desiring also of matter, and far higher forms of material intelligence called Kala and Vidya. And the one thing noticeable in all nature is its unvarying uniformity. This is *niyati*. For the textual authorities and order bearing on the subject, please see Srila Sri Senthinatha Iyer's *Tatva Prakasa Catechism* (Vol III. p. 205. S. Deepika). We may however quote the texts from the Svetasvatara and Brihad Jabala, which from want of the key, supplied by the Puranas and agamas, oriental scholars have not been able to interpret at all "Kalasvabho niyatir ichchabhutani yonih purushanti chintyam" Svetas. I. 2. (of this, Svabho is Kala, Ichcha and Ragam are synonymous, Bhuta is Vidya, yoni is maya).

"Sivam Saktinjam Sadakkiam isam Vidyabya mevacha," Brihad Jabala Up.

We have to note again how this Maya is distinguished in this system from *Anavamala* or *Avidya*, and the following definitions from Sivagnana Siddhar will bring out the difference and the distinction.

"Indestructible, formless, one, seed of all the worlds, non-intelligent, all pervasive, a sakti of the Perfect One, cause of the soul's Tanu (body), senses (karana) and of Bhuvana (worlds), one of the three *malas*, cause also of delusion is Maya," II. 3. 3.

"*Anavamala* with its many saktis, is one. Pervading through the numberless Jiva, as the dirt in copper, it binds them from *Gnana* and *Kriya*. It also affords them capacity for experience, and is ever the source of ignorance."

"Do you say that there is no other entity as mala (anava) and that it is only the effect of Maya? Understand well that Maya

spider and web, &c.. where the cause and effect do not exhibit the same quality, the commentator remarks that what is meant is that quality not different from that of the cause should be present in the milk, and that the web is not produced from the vital principle of the spider but from its gross material body. He explains the Vedic Texts which declare that when "God is known all this is known," by pointing out that when God who is the Possessor or Supporter is known all that He is possessed of is known. He quotes from *Nanmanimalai*, the following :—

தூயுந்திதூயு நொய்து கொட்டும்,
வாவில் சீக ரவாரியும் குளாகடல்
பெருத்துஞ் சிறுத்தும் பிறங்குவ தோன்றி,
யெண்ணிலவாகி யிருங்கடலடங்கும்,
தன்மை போலச் சராசரமனைத்து
நின்னிடத்தோன்றி நின்னிடையொடுங்கும்.

"Waves and foams, and bubbles minute and endless currents increase and decrease, and rise and disappear into the very wide sea ; and so do the worlds of Chara and Achara rise from Thee and disappear in Thee."

He points out that sea here is not the sea water but the sea space from which all the water and their waves, &c., rise, and God is the Sarva Vyapaka and Taraka or support of maya, and hence God is called the cause of maya as *upachara* as when we call a lotus springing from a bulb as Pankaja 'born of mud. He quotes from St. Appar and St. Karaikalammayar the following verses.

இருநிலனாய்த் தியாகி நீருமாகி,
இயமானனா யெரியும் காற்றுமாகி
அருநிலைய திங்களாய் நாயிருகி,
ஆகாசமா யட்டமூர்த்தியாகி

பெருநலமும் குற்றமும் பெண்ணுமாணும்,
 பிறருருவுத் தமமுருவுத் தாமேயாகி
 நெரு நலையா யின்குருகி நாளையாகி
 நிமிர் புன்சடை யடிகள் நினறவாதே.

“ As earth, fire, water, air and ejanman (atma)
 As moon, the sun, and space, as Ashtamurti,
 As goodness and evil, as male and female, Himself the
 form of every form,
 As yesterday and to-day and to-morrow, my Lord with
 the braided hair stands supreme.”

(Devaram.)

அறிவாணந்தானே யறிவிப்பான்தானே
 அறிவாயறிகின்றான்குருகே—யறிகின்ற
 மெய்ப்பொருளுந்தானே விரிபொழில் பாராகாயம்
 அப்பொருளுந்தானே யவன்.

The knower is He, the instructor is He
 He is the true subject and the true object of knowledge
 He is indeed the broad earth
 And the Akas also is He.

He observes that in as much as God is one and different, (advaita) from the world, all this language is possible ; otherwise, the vedic texts which declare him to be ‘ *Nirvikari* ’ changeless will be falsified. He points out that though Srikanta Sivacharya stated that God was the first cause, yet his real opinion as stated in the end was as stated herein, and he refers to the concluding passage in Sri Appaya Dikshita’s commentary of Sivarkamani Deepika in ‘ Janmati Atikarana.’

brilliance its own: its svayamprakasa ? If so, this brilliance should appear in utter darkness. This brilliance therefore is not seen to be its own, it simply reflects the light of the lamp or the Sun. The phrase of St. Appar வெண்பனிக்கின் உப்பதித்த சோதி வானே, 'The Jyoti fixed inside the white crystal,' brings out this distinction between the Light and crystal, and God and the soul vividly. In fact, all the Light, and Intelligence and Goodness and Beauty in man and nature is all that of God, and man in himself an empty shell wherein all this Light and Beauty is bodied forth. "The sun does not shine there, nor the moon and the stars, nor these lightnings and much less this fire ; by His Light all this is lightened."

St. Manickavachaka says :—

மாதொறும்

அருக்கனிற்சோதி அமைத்தோன், திருத்தரு
மதியிற்றண்மை வைத்தோன், திண்டிறம்
நீயின்வெம்மை செய்தோன், பொய்தீர்
வானிற்கலப்பு வைத்தோன், மேதரு
காலினூக்கங்கண்டோன், நிழறிகழ்
நீரின்கவை நிகழ்த்தோன், வெளிப்பட
மண்ணிற்றிண்மை வைத்தோன், என்றென்
றெனைப்பலகோடி யெனைப்பல பிறவும்
அனைத்தனைத் தவ்வயின் அடைத்தோன், அஃதான்று.

Day by day, He to the Sun its lustre gave.
In the sacred moon He placed its coolness ;
Kindled in the mighty fire its heat ;
In the pure Ether placed pervasive power ;
Endued the ambient wind its energy ;
To the streams that gleam in the shade their savour sweet ;

And to the expanded earth its strength he gave ;
 Forever and aye, one and millions other than these
 All in their several cell hath He enclosed
 And yet He was none of these."

If the crystal diamond is the soul, with its characteristic of becoming one with the other, சார்ந்ததன் வண்ணமாதல், and so Prakasam, or luminous in a sense, God is the Ruby or Emerald which covers the diamond with its own form சார்ந்தது தன் வண்ணமாதல், Sva-Paraprakasam or selfluminous, and illumining others. As Sivagnana Yogi points out later on, so far as this light of the Ruby or Emerald covers the diamond with its light, so far will it be free, and this is the meaning of the Siva Sama, and it does not mean that soul becomes equal to God in any sense. Man was created in the image of God அனுகி சிவரூபம் ஆகிய ஆன்மா, and getting freed, becomes the very image of God 'அனுகி சிவரூபமாகியவாதே.' Man sees God, reflects God, becomes God-like, Godly, God.

This will be further explained in the next section, where our Yogi discusses the *Parinamavada*.

Our Yogi points out that God is nowhere called upadana karana or material cause in the Upanishads, and Sri Senthinathier also points out that the word *Parinama* also does not occur in the Upanishads, though the Sutrakara makes it the subject of discussion in I. iv. 27 ; and Srikanta Sivacharya in his commentary on the sutra, which we quote below, does not accept the ordinary signification of the term which means change of one substance into another but calls it an ' *Apurva Parinama*.'

Our Yogi says that God is not the material cause and He is the *Parama adhara Viyapaka Nimitta*, He is the infinite support and efficient cause. If God was the material cause of the world, then He being chit, the world of matter should also be chit. When the purvapakshin instanced the case of milk and curds,

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DO THE INDIAN VEDAS TEACH MONOTHEISM ?

The Indian Vedic Literature consists of :—

(1) The books commonly known as the four Vedas, Rig, Yajur, Sama and Atharva ;

(2) The Brahmanas, subsequent writings that explain, illustrate and direct the ritualistic use of the old texts or hymns of the Vedas

(3) Agamas.

(4) The Upanishads, appended to the Brahmanas and intended to bring out more fully and systematically the references in the earlier writings to the great problems of the universe.

(5) Six Darsanas or Schools of Philosophy—later developments of systematised philosophy of the Indians.

Speaking broadly these divisions of the Veda were written respectively by poets, priests and philosophers at great intervals of time. All alike are called the Veda, that is divine knowledge ; or *sruti*, i.e., what has been directly heard or revealed.

Veda is derived from the root *vid*—to know, *vidam*—knowledge, wisdom. *Vedam* is used in two senses, general and limited. In its general acceptance it includes any book which throws any light in the destiny of man. In its limited sense it means the Mantrams handed down to us from the ancient Aryan Rishis. In its general application the word *Vedam* can be used to the sacred

writings of the Zorastrians, Christians, Mahomedans, etc. The antiquity of the Indian Vedam cannot be doubted. It is an admitted fact that Alkoran—the vedam of the Mahomedans—is subsequent to the Bible and that the Christian Vedam—the Bible—is subsequent to the Indian Vedam. Independent of other evidence the very name given to those Vedams clearly indicate that the latter is more ancient than the former. What is the name given to the Indian Vedam? It is called Sruti. What is the name given to the Christian Vedam? It is called the scripture. It is an admitted fact that writing was introduced into the world some thousands of years after man had been created. The world was ignorant of writing for centuries together. We may not all agree as to the date when writing was introduced. But it was introduced sometime or other. It was not coeval with man. Scripture means writing or what is written. The Bible must have been revealed after the introduction of writing into the world. The Bible itself says so—vide lines 15 & 16, ch 32. The Exodus :

15. “ And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand ; the tables were written on both their sides ; on the one side and on the other were they written.

16. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.”

Sruti is what is heard. The Indian Vedam must have been revealed before writing was known. There is nothing in the Vedas which can show that writing was known at that time. Vedam is only what was heard.

Let us examine whether the Indian Vedam teaches Monotheism. The original Vedic hymns—the Mantras—were then followed by the subsequent ritual and legendary compilations—the Brahmanas. The former is called the *Gnanakandam* or knowledge portion of the Sruti or everlasting revelation and the latter the *Karmakandam* or the ritual portion of the Vedas. The *Karmamarga* or path of rites is intended for the ordinary people, living as if life with the pleasures were real, and the *Gnanamarga* or path

of knowledge is intended for the sages that had quitted the world, and sought the quiet of the jungle, renouncing the false ends and empty fictions of common life, and intent upon reunion with the sole reality. Thus we see the difference between the original Mantra portion (Gnanamargam) and the subsequent Brahmana portion (Karmakandam) of the Vedas. When we begin to speak of the monotheistic aspect of the Vedas, Brahmanas should be excluded from the Vedas they are wrongly included under. It is included under it in as much as Mahabharatha is included under by the name of Pauchama Veda. If we want to know what our ancient Rishis taught us, we must confine ourselves to the Mantra portion and the Mantra portion alone. The reason is this. Brahmanas is no more than commentary on the Mantram. Now we see at once the fallacy of the theory of mixing up the original and the commentary together and pleading equal authority for both. It is this combination that has produced so much shadow on the pure teachings of our venerable Rishis. It must therefore be affirmed that the Veda meaning the Mantra portion or better the Chanda portion teaches Monotheism.

The present Sanskrit is quite different from the Vedic Sanskrit. Sanskrit is called sister of Greek or Hebrew, but the Vedic language is the mother of all. It is called *Chandas*. If we want to understand the purity of the Vedic teachings, we must learn *Chandas*. If we apply our present Sanskrit a great mistake will be made. Vedam will be misunderstood as it has been misunderstood. The word "Asura" in the present Sanskrit means "Rakshasa." But it meant in Chandas or Zend 'noble, living, great' How can Saraswati, Indra, Agni, etc., be Asuras? It may be startling but the meaning of the word is changed. It is now applied in latter portion of the Veda for Rakshasas. There are a number of passages in the Rig Veda (I. 174, 1 and VII. 96, 1) where Asura is used for Devas. We do not find in the Veda the use of the word *Sura* as Deva.

Take another word "Aditi." The present Sanskrit scholars mean it as a goddess, wife of Kasyapa Prajapati. In the Veda the

word means the "Infinite." Aditi is derived from diti, and the negative particle A-Diti; again regularly derived from a root D A (Dyati), to bind, from which diti the participle, meaning bound, and diti, a substantive, meaning binding and bound. Aditi therefore must originally have meant *without bounds, not chained or enclosed, boundless, Infinite, Infinitude.*

Tested by the present Sanskrit, Veda is unintelligible, polytheistic, pantheistic and all absurd. But understood in a proper way it is monotheistic, simple and vivifying. It teaches us that the caste system which now separates us into so many sects and divisions is a lie, that prohibition of widow marriages has no foundation there; that early marriages are not sanctioned; that sea voyage is not prohibited. In short it teaches us what the present day Western civilization professes to teach as. As regards Monotheism, man felt the power of God and saw Him. He ought to be called. What name could be given? Nobody can suggest any name free from difficulty. We cannot give Him a proper name. He must be called either after His work or after His attributes or possessing an attribute. We see Agni shining and created by Him. We call Him by that name—Agni. The Rig Veda begins "Agni mulai." I praise the Lord, God. We see "good" in Him. So we call Him "Good" contracted into "God." This is the way in which the various names applied to Him in the Indian Vedas arose. The following passage from the book "Hinduism and its relation to Christianity" by Rev. Robson will support this axiomatic theory.

"The Aryans seem to have sought to realise the presence of God by naming Him after some of the noblest of His visible works. The hymns of the Vedas are addressed to various deities, whose names also express some of the phenomena of nature, or may be traced to them. But while this is the case, there is also evidence in the language that the worshipper originally looked 'from nature up to nature's God,' and sought to worship the Creator by the name of His works."

"It was a fine sentiment which led the Hebrew priests of old to omit the name of Jehovah in the public worship and substitute for it the "incommunicable" or some such expression, for human language can never give a name to the Supreme. All that we have been able to do has been to take some attribute, and ascribe to it the other attributes of the Deity. This will be found to be the case with nearly all the names which we employ, whether God—the good, the Jehovah—the existent, the Eternal the Lord, the Almighty, or the Supreme. All these are names which our moral consciousness testifies to us must be applicable to God. Each describes only a part of His nature, but we think of it as comprehending the whole. This difficulty, which we have got over by taking an attribute for the possessor of that attribute, the old Aryas got over by taking the work for the maker—creation or part of creation for the creator."

We thus see that Agni has two meanings. one the created *Agni* and the other the Creator Agni. We can quote a very high authority that lived thousands of years ago. Dirghatamas, one of the Rishis of Rig Veda says "Ekam sat Viprah Bahudha Vadanti." There is but one, though the wise call it by various names.

The Lord's prayer commences "our Father which art in Heaven. Hallowed be thy name." How did our ancestors that lived thousands of years ago, address Him? We can do no better than quote the words of Prof. Max Muller.

"And here did our simple-hearted forefathers call that All-father?"

"Five thousand years ago, or it may be earlier, the Aryans, speaking as yet neither Sanskrit, Greek, nor Latin called Him *Dyu patar*, Heaven father.

"Four thousand years ago. or it may be earlier, the Aryans who had travelled southward to the rivers of the Punjab, called Him *Dyanshpita*, Heaven-father.

"Three thousand years ago, or it may be earlier, the Aryans on the Shores of the Hellespont called Him *Zeus*, Heaven-father.

"Two thousand years ago, the Aryans of Italy looked up to that bright-heaven above, how sublime and dense, and called it *Jupiter*, Heaven-father.

"And a thousand years ago the same Heaven-father and all father was invoked in the dark forests of Germany by our own peculiar ancestors, the Teutonic Aryans and his old name of *Zin* or *Zis* was then heard perhaps for the last time.

"But no thought, no name, is ever entirely lost. And when we hear in this Ancient Abbey, which was built on the ruins of a still more ancient Roman temple, if we seek for a name for the invisible, the infinite, that surrounds us on every side, the unknown, the true self of the world, and the true self of ourselves—we, too, feeling once more like children, kneeling in a small dark room, can hardly find a better name than : "Our Father, which art in Heaven,"

Thus we see that the same idea taught by Christ two thousand years ago was taught four thousand years ago by our Rishis. But alas in India the original meaning of the word *Dyan Pita* is lost. Some of the present Sanskrit Pandits misinterpret it thus : "Dyan is our father." Father suggests the word mother. He supplies it. Earth is our mother. He marries them both. Perhaps this is due to a misapprehension of the phrase. How shall we address our Heavenly father-male or female or neuter. He is neither male nor female nor neuter. On account of His power we apply the word *main* and so Rishis died. He was addressed by "He." On account of His loving kindness, grace and mercy, we address Him as a *Female*, what is the result ? The ignorant people without understanding its true significance worship Him in the most indecent and hideous figures—*Lingam*, *Kali* &c. He is therefore neither male nor female. Let us then call Him neuter—"Tat, That, It." What is the result? What is Neuter ? That which has no qualities, neither good nor bad ; no love, no mercy, no grace. *Brahmam* is understood as *Nirgunam*, i.e., having no *gunam*. There is no use of prayer. He cannot hear you. He cannot save you. Worse result is produced. Providence is taken away. He is no more our loving Father. He is no more our happy Saviour.

Man has no refuge, no *rakshana*. Personal God is destroyed by the miserable neuter gender. Buddhism takes rest there. Action is looked upon as our saviour. No doubt that good acts are necessary but they can never save a man. Every man is sinful. Man can never be saved by action, by his own action. This is the great lesson which the Vedas teach us. The divine song of Baghavat Gita affirms in clear terms the same doctrine—which is as follows “Give up the theory that you can be saved by acts. Choose me alone as the refuge. I shall free you from all sins. Grieve not.”

Some charge us that we have 33 crores of *devatas* or gods. Yes, we have. But what is the meaning of the word *devata* or god there. We have not 33 crores of gods; only one God but 33 crores of *devatas*, nay more. We have to point out here that god is not the proper rendering for the word *devata*. *Devata* is derived from the root Div-to shine. Panini says that Div means *kreedā*, *vigigishā*, *vyavahara*, *dyanti*, *moda*, *meda*, *svapna*, *kanti*, *gati*. We thus see the word has not less than nine meanings. *Devata* may therefore mean any of them. It may be applied to God. It may be applied to something else. It is therefore important for us to know in what sense it is used in the various passages we meet with. In Vedam trees are described, frogs are spoken of, almost all things are treated. They are called *Devatas* and not gods. *Devata* means what is described, spoken of or treated. *Devata* simply means the object. This is not a new idea though lost in obscurity. The great Saunaka lived before Panini. Thousands of years ago Saunaka gave this definition of *Devata* in his *Anukramalika*, “*Yatenochyate sa devata*,” what is described is called *devata*. Then we have and we can have not only 33 crores of *devatas*, but even more of *devatas* or things described, somebody was asked to describe a thing. It was his *devata* or subject. New Vedam is my *devata* i.e., my subject. The proper meaning being lost, each *devata* is personified and worshipped. Hence the mischief that is raging in India. Ignorance is the root of all evil. So we see clearly that Indian Vedas teach us monotheism and not polytheism.

The Upanishads speak of Him as "the Highest great Lord of Lords god of gods, king of kings, the Highest abode, as God, the Lord of the world, the adorable." He is the one God hidden in all beings, all pervading, the antaratma of all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, the Nirguna being. His High Power (*Sakti*) is revealed as manifold, as inherent, acting as force and knowledge," etc.

A religion such as is taught by the Vedas cannot be said to be polytheistic. In conclusion we quote below the opinions of some European scholars in support of our proposition.

Mr. Colebrooke believes that the ancient Hindu religion, as founded on the Hindu Scriptures, recognises but one God."

Mr. Charles Coleman says

"The Almighty, Infinite, Eternal, Incomprehensible, self-existent Being; he who sees everything though never seen; he who is not to be compassed by description, and who is beyond the limits of human conception,.....is Brahma, the one unknown true Being, the creator, the preserver and destroyer of the Universe. Under such and innumerable other definitions is the Deity acknowledged in the Vedas or sacred writings of the Hindus.

Schlegel says

"It cannot be denied that the early Indians possessed a knowledge of the true God. All their writings are replete with sentiments and expressions, noble, clear, severely grand, as deeply conceived as in any human language in which men have spoken of their God."

Ward, the missionary says :

"It is true indeed that the Hindus believe in the unity of God. 'One Brahma, without a second,' is a phrase very commonly used by them when conversing on subjects which relate to the nature of God. They believe also that God is almighty, all-wise, omnipotent, omniscient, and they frequently speak of him as embracing in his government the happiness of the good and the subjection or punishment of the bad."

M. D.

THE LOTUS.

Lotus, tender flower
Of the crystal wave,
Whence thy magic power
Say, for thou dost save
Anon from chilling thoughts sad Sorrow's wretched slave.
Young when Phoebus rises
Through the misty veil,
Under his flaming kisses,
'Thou dost blush and smile,
Like an approving green with passion trembling frail.
Yet how coy and distant
'To the languid moon;
Whose bloodless beams extend
'To embrace thee soon.
But thwarted by thy shrunken frown do pining swoon!
Can the green and diamond
Paving soft thy floor,
Dance, thou spirit jocund,
Laughing evermore
Dance, dance and laugh for pain did never reach thy shore,
Like a naiad lovely
With her sister nymphs,
All the day full gaily
To celestial hymns
Still dancing stately measures unwearied in her limbs.
As thy breath delicious
Overflows the air,
Heavenward rising wishes
Free from guilt or care,
Inspire the soul till it sparkles as thy water clear

Sweet as is thy fragrance
Holy, deep, serene
Never sensuous joyance
Wild and gross and keen,
Thy pious petals breathe, for godly is thy mien.

Like a saintly maiden
Clothed in purest thought,
Whom passions never madden
With vexation fraught,

Thy sister white communes with Heaven that rains the peace
she sought.

Like a mild beamed star
Of the clear azure,
Sending from a far
Her tranquil light and pure
When clouds, like evil thoughts, do not her orb obscure.

Sounds of war or strife
Shaking souls that bloom
On the vale of life,
Do not yell their bloom
To mar the sacred calm that reigns within thy home !

Nature's heart unfolded,
Shedding love and bliss,
Till the world be moulded
Into a soul of peace
Where tenderness wells up and furies never hiss !

Music sweet unearthly
From thy presence rains
Heard by mortals hardly
But whence their spirit reigns

In ecstasy upraised from lulled corporeal trains.

A. SUBRAHMANYAM.

IMMORTALITY IN ZOROASTRIANISM.

by *Nasarvanji M. Desai Esq.*

“The soul of a holy man is desirous of immortality.”

(*Gatha-Yasna XLV, 7, Kanga.*)

To him was that best of blessings
Who told me the truth, the discerning
That mantra which was the word
Of Health, Right, and Life undying.

(*Ibid XXXI, 6, Mills.*)

But Mazda Ahura will give
Both Health and a Life undying
With the fulness of His Law
From Himself as the guard of His Kingdom.

(*Ibid, 81.*)

Declare for me then the true rites
That with Good Mind I may approach them,
Your praiser's Yasna, Lord,
Or your words, O Asha, for chanting
Your gift is the Life never-dying
And continuous Health your possession!

(*Ibid XXXIII, 8.*)

The idea of immortality, deathlessness is clear and prominent in the Zoroastrian Scriptures, yet with the characteristic of this material age some translators interpret the term rather moderately as a ‘long life.’ In the whole of the *Avesta* this word—immortality—is found often occurring in connection with the word *Ameretat*, which is also the name of one of the seven Zoroastrian Amshaspands or Planetary Beings. Dr. Lawrence H. Mills, Professor of Zend Philology, in his *Dictionary of the Gathic Language of the Zend Avesta*, gives the meaning of *Ameretat* as “deathlessness, indefinitely prolonged life, eternal life. Ervad K. E. Kanga in his dictionary of *Avesta* translates the term *Ameretat* as “immortality,” and also as “Amerdad (female) Amshaspand presiding over the whole of the vegetable kingdom, an inseparable companion of Haorvatat (Khordad Amshaspand).”

It is difficult for me to say which of the seven Planetary Globes of our Solar System is that to which Ameredad Amshaspand cor-

responds or presides over. In the *Pedegree of Man* Mrs. Annie Besant teaches us that the inhabitants of the planet Mercury are all immortals.

We have not any *Niaesh* or *Yasht* in the *Avesta* at present available, treating solely of Amerdad. In *Tir* and *Meher Yashts*, (*Yashts* VIII and X), and especially in the latter, we find several passages which speak of "immortality" in one connection or another. *Meher Yazad*, who is also *Mithra*, is always shown in the *Avesta* as the constant companion of *Khorsheed*, the Sun, just in the same manner as the Buddhist principle is connected with *Atma*. The Buddhist principle is immortal by its very companionship with the eternal *Atma*. *Buddhi* from its very name is the predominating principle of the planet *Budha*—Mercury.

"We worship the immortal brilliant Sun of swift Horses; we worship *Meher Yazad* (*Mithra*) of true words, of one thousand ears, of ten thousand eyes. (*Khorsheed Niaesh*). "We worship *Meher Yazad* (and) *Ahur* (*Ahurmazd*) who are of exalted rank immortal and holy." (*Meher Niaesh*.)

Buddhi is considered as a vehicle of *Atma*, and has for its predominating occult colour yellow. And a similar idea is significant in the *Meher Yasht*: "*Meher Yazad* of extensive fields, having come out from *Garodman* (the high heaven), goes with his beautiful swiftness towards immortality in his entirely adorned golden vehicle (*Meher Yasht* X, 124.)

The idea of the exceedingly shining and immortal body of *Buddhi* and of wise thoughts is apparent in *Dinkarad*, a Pehlavi book of the Zoroastrian Scriptures: "The seventh (related to *Ahurmazd*) is (the Archangel) *Ameretat*, which, besides yielding protection unto men, always keeps living men immortal and connected with the (faithful) flock. He is the promoter of thoughtful, meditating nature, bestower of progeny to the warriors, and begetter of good thought among those who are born. He yields radiance to the bodies of those who are born good, and is of many natures through the mingling of wisdom. (The Fourth Book of the *Dinkarad*, V. 28 translated by Peshotun Dastur Sanjana).

Let us gather some clear idea of the term immortality from the *Secret Doctrine*. Because "even metaphysicians are too inclined to confound the effect with the cause. A person may have won his immortal life, and remain the same inner Self he was on earth, throughout eternity, but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality. Therefore the astral soul and terrestrial body of man may in the dark hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease, to feel his Ego, if this Ego did not deserve to soar higher; and the divine spirit still remain an unchanged entity though this terrestrial experience of his incarnations may be totally obliterated at the instant of separation from the unworthy vehicle. Immortality cannot be won unless we firmly link ourselves during our terrestrial life with our own immortal spirit—our God. (*Isis Unveiled* I. p. 316.)

"The Divine Spirit (Ruach) which ensures to man alone a divine degree of immortality, that no animal as such could ever attain in this cycle of incarnation." (*Secret Doctrine* I p. 246.)

Thus the Asvattha Tree of Life and Being whose destruction alone leads to immortality is said in the *Bhagavadgita* to grow with its roots above and its branches below. The roots represent the Supreme Being, or First Cause, the Logos; but one has to go beyond these roots to unite oneself with Kṛṣṇa...He only who goes beyond the roots shall never return, that is to say shall reincarnate no more during this age of Brahma" (*S. D.* I. 437.)

"Ahriman destroys the Bull created by Ormazd, which is the emblem of terrestrial illusive life, the germ of sorrow, and forgetting that the finite perishing seed must die, in order that the plant of immortality, the plant of spiritual eternal life, should sprout and live, Ahriman is proclaimed the enemy, the opposing power, the Devil." (*S. D.* II. 98)

"That which propels towards, and forces evolution, i.e. compels the growth and development of man towards perfection, is (a) the Monad, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the personal self. The former, whether imprisoned in a vegetable or an animal

body, is endowed with, is indeed itself, that force. Owing to its identity with the All-Force, which, as said, is inherent in the Monad it is all-potent on the Arupa, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive. For instance, the rays of the sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the Higher Ego or Self gravitates towards its Sun—the Monad—the lower Ego or personal Self will have the upper hand in every case. For it is this Ego, with its fierce selfishness and animal desire to live a senseless life ('Tanha) which is the maker of the tabernacle, as Buddha calls it in the *Dhammapada*. Metaphysically, or on the psychic and spiritual plane, it is equally true that the Atman alone warms the inner man; i. e., it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the re-incarnating Ego, its immortality." (S. D. II. 116.)

"Furthermore, the 'War in Heaven' is shown in one of its significations, to have referred to those terrible struggles in store for the candidate for Adeptship—struggles between himself and his (by magic) personified human passions, when the enlightened inner man had to either slay them, or fail. In the former case he becomes the 'Dragon-Slayer,' as having happily overcome all the temptations, and a 'Son of the Serpent' and a Serpent himself, having cast off his old skin, and being born in a new body, becoming a 'Son of Wisdom' and Immortality in Eternity. S.D. II. 397

"Through temple Initiation or the private study of Theurgy, every student obtained the proof of the immortality of his spirit, and the survival of his soul." (S. D. III. 283.)

"And as the Divine Egos, in order to re-become the One Essence, or be indrawn again into the AUM, have to purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the personalities, to do likewise, if they would partake of the immortality of the Higher Egos. This they

can achieve by crushing in themselves all that benefits only the lower personal nature of their 'selves' and by aspiring to transfuse their thinking karmic principle into that of the Higher Egos. We (that is our personalities) become immortal by the mere fact of our thinking moral nature being grafted on our Divine Triune Monad, Atma-Buddhi-Manas, the three in one and one in three (aspects). For the Monad manifested on earth by the incarnating Ego is that which is called the tree of Life Eternal, that can only be approached by eating the fruit of knowledge, the knowledge of Good and Evil, or of Gnosis, Divine Wisdom." (S.D. III. 517, 518.)

"Save through the blending of the moral nature with the Divine Ego, there is no immortality for the personal Ego. It is only the most spiritual emanations of the personal human soul which survive. Having, during a life-time, been imbued with the nature and feeling of the 'I am I' of its personality, the human soul, the bearer of the very essence of the karmic deeds of the physical man becomes after the death of the latter, part and parcel of the Divine Flame, the Ego. It becomes immortal through the mere fact that it is now strongly grafted on the Monad, which is the "Tree of the Life Eternal." (S. D. III. 520.)

The Pehlevi Book, *Dinkard*, which was quoted above, has in the following passage a description throwing much light on the Divine Body of immortality which a successful man finally achieves: "Be it known that the wealth most worthy of attention is (righteousness) for the obtaining immortality. And (this wealth) is for the last exalted reformation and for the good time for acquiring the last body (i. e. for the epoch of the Tanepashin). And this wealth for the last reformation induces thoughts regarding the exalted and famous bodies. And the thought of obtaining immortality has been given to mankind by the omnipotent Creator Ahurmazd for the Frashokerete."

Of the defensive character of the Divine Body we read in *Avesta*: "The point of a well-sharpened spear, as well as of a swift arrow, does not wound a man who is helped by the omnipotent and undeceived Meher Yazad." (*Meher Yasht*, paragraph 24. The above is significant in the light of Theosophy "This Auric

Egg (body), with the appropriate materials thrown into it, is a defence, no wild animal, however ferocious, will approach the Yogi thus guarded: it flings back from its surface all malign influences. No will power is manifested through the Auric Egg." (*S. D. III. 337.*)

We read in *Avesta*: "Ahunem Vairim Tanum Paiti," that is, "Ahunavar (the Word) protects the body" (Sraosh-Baz). Again in *Yacna XIX*, verse 10, we read: "If the neophyte perseveres and learns (that word) he escapes death." Ervad K. E. Kanga comments on this text that "he who understanding the proper value of Ahunavar leads a pure life is not destroyed." (*Yacna Ba*, Maini-Gujerati translation page 91.) Now the above becomes more illuminated by the teaching of H. P. B: "It is said that this terrible death may be sometimes avoided by the knowledge of the mysterious Name, the 'Word.' What this 'Word' (AUM), which is not a 'Word' but a Sound, is, you all know. Its potency lies in the rhythm or the accent. This means simply that even a bad person may, by the study of the Sacred Science, be redeemed and stopped on the path of destruction. But unless he is in thorough union with his Higher Ego, he may repeat it, parrot-like, ten thousand times a day, and the 'word' will not help him. On the contrary, if not entirely at one with his Higher Triad, it may produce quite the reverse of a beneficent effect, the Brothers of the Shadow using it very often for malicious objects; in which case it awakens and stirs up nought but the evil, material elements of Nature. But if one's nature is good, and sincerely strives towards the Higher Self, which is that AUM, through one's Higher Ego, which is its third letter, and Buddhi, the second, there is no attack of the Dragon Apophis which it will not repel." (*S. D. III. 527, 528.*)

If the inhabitants of the Planet Mercury are immortals, it is apparent that the inhabitants of the earth will also in future attain to immortality on their reaching to that stage on the Mercury Planet. But it also stands to reason that as the 'labourer is worthy of his hire,' so also such people on earth who will strive hard after

purity and selfless life for the good of others will attain immortality much earlier than the time when the average people will attain it after thousands of years.

The class of people who will attain the immortal divine body is called Saoshiant in *Avesta*: "That Divine Khoreh (i. e. divine auric body) will join itself to the successful Saoshios and his other companions.

"When he (Soshios) will render the earth fertile, undecaying, indestructible, incorruptible, unstinking, always alive, always prospering and ruling according to his own will. When the departed will resurrect. Life and immortality will be attained." (*Jamyad Yasht* v. 89 Kanga) "He (Soshios) will look with the eye of wisdom

His sight will look at the entire physical world with the eye of prosperity, his sight will grant immortality to the entire physical world" *Ibid*, verse 94). The Zoroastrian *Gathas* describe the nature of Saoshiants in the following words: "The are Saoshiants of countries, who with their good thoughts, and righteousness, O Ahurmazd! will certainly adhere to the Wisdom of God (Theosophy) with such of their actions as are approved by Thee—because they (Saoshiants) are known as the opponents of hatredness (separateness). (*Yacna* XLVIII, 12, Kanga.)

A patient, steady, and continued study of the sacred science of Soul and Wisdom along with pure life, slowly but certainly removes from the student the fear of death, which frightens every other man engaged otherwise. And gradually, this man whose life-long aim is purity and the service of humanity for the sake of God, may find a guide who puts him in the way where he finds clearer chances to attain immortality in the long run, but this he gets not for himself, but as an offering to the Sacred Feet of the Logos.

"The rites by which, and the doctrines,
And the *Yacnas* by which Deathless-living
And the Law unto these Thou hast given
With the kingdom of welfare, Ahura.
To Thee the thank-offerings of these
By us with the foremost are offered!"
(*Yacna* XXXIV, 1, Mills).

—*Theosophy in India*,

INDIA AS THE CENTRE AND REPOSITORY OF THE WORLD'S CULTURE.

R. K. M writes to the *Dawn* on the above subject as follows :
It has been well said that all the greatest movements in the world which have influenced the history of mankind have not failed to touch India and contribute to the development and richness of her extraordinarily varied culture and civilisation. Above all comprehension and beyond all human insight is that mysterious impulse which gave birth to the momentous movement of Aryan immigration and expansion, so big with consequences and by far the most important event in the world's history. And it is a common place of history how one of the main streams of this great immigration of the pioneers of the world's civilisation entered India through her northwestern mountain passes to build up her spiritual character, even as the Indus and the Ganges have broken through the Himalayas to create her physical character. For centuries these Indian Aryans pushed on their work of colonising India amid struggles and conflicts with the original inhabitant of the country and developed a civilisation that is reflected in the literature they have created. Then rose Buddhism, the first of the religions of the world, a product of the Indian soil which extended its influence beyond its limits over all countries lying east and north of India—from the steppes of the Mongols and the mountainous wildernesses of Tibet through Japan and far into the Indian Archipelago. For centuries India stood out as the heart of the old world, moulding and dominating its thought and life. Meanwhile there continued to beat upon Indian shores successive waves of foreign influence—such as the Iranian influence flowing from “the first veritable empire of the ancient orient,” the empire of the Archimedes which under Darius included within itself “the whole of Sindh and a considerable portion of the Punjab east of the Indus” forming his twentieth Satrapy and yielding the enormous tribute of fully a

million sterling, an influence that left some marks upon Indian Art and architecture and the methods of Government and administration; such for instance, also the Hellenic influence beginning from Alexander's invasion and exercised by a succession of Greek rulers of the Punjáb and neighbouring regions but "which touched only the fringe of Indian civilisation", and lastly the Greco-Roman influence during the time of the Kushan or Indo Scythian kings. Then the two great civilising forces of the world that rose next did not also fail to touch India and contribute to her making viz, the Islamic culture and civilisation and the European which following in the wake of foreign invasions and commerce have continued to influence Indian thought and life to this day. India, therefore, is the favoured country where all diversities of human culture have met to build up an extraordinarily rich and synthetic culture and India's problem is the problem of the human race.

DEATH OF MR. N. N. GHOSE.

It is with deep regret that we hear of the sad news of the death on the 5th April 09 of Mr. Nagendra Nath Ghose, the well-known Editor of the *Indian Nation*, a Calcutta weekly and the Principal of the Metropolitan College, Calcutta. He was well known as a Scholar, a writer and a publicist, esteemed alike both by the Europeans and the Indians. Though, of late, he had rendered himself unpopular with a large section of his countrymen on account of his political opinions, yet his writings were always characterised with independence and impartiality. From a literary point of view, his Journal is one of the best of its kind. The death of a man of his ability is really a loss to the Journalistic world. May his soul rest in Sivam !.

ANCIENT INDIAN ARCHITECTURE.

At a meeting of the British Academy held on Wednesday, Professor A. A. Macdonell, Boden Professor of Sanskrit in the University of Oxford, Fellow of the Academy, read a paper on "The Evolution of Ancient Indian Architecture." Lord Reay presided.

Professor Macdonell said that, owing to the total lack of work of an historical character in India from the rise of its literature (c 1500 B. C.) to the Mahomedan conquest (c 1000 A.D.) the study of archæology was relatively more important in India than in perhaps any other country. But the archæological remains had been steadily disappearing from the face of the land. Their destruction had been arrested by the Ancient Monuments Preservation Act passed by Lord Curzon in 1904. The lecturer had during a recent tour of six months in India many opportunities of observing the beneficial effects of the Act. His paper traced through a period of nearly 2 000 years the development of Indian architecture from its earliest forms down to the fixed types of late ages. In the pre-Buddhistic period architecture was wooden, there being no temples or carved images of gods. The use of brick first appeared in the fifth century B. C., and from the middle of the third century B. C. the Buddhists began to build in stone.

BUDDHIST ARCHITECTURE.

The history of Buddhist architecture might be divided into three periods—250 B. C., 50 A. D., 50-350 A.D., 350-650 A.D. There were three classes of buildings—stupas (topes), caitya- (assembly halls or churchess. monasteries. The stupa, a development of the low sepulchral mound of earth, was originally a hemispherical structure erected to enclose relics of Buddha; on the top was an ornament (called a tee), ending in one or more umbrellas. It was shown how by successive stages both the stupa and the tee were elongated so as to assume the shape of a tower; the former then became attenuated, while the tee grew in height, the umbrellas becoming roofs, till it reached its final development in the nine-

storeyed Chinese pagoda, in which the stupa portion had disappeared. The professor then traced the history of the assembly halls, wagonheaded structures with aisles and an apse, under which was placed a small stupa as an object of veneration. The earliest were rock-cut specimens dating from the third century B.C. and obvious stupa as an object of veneration. The stupa, originally quite plain, had in later centuries a figure of Buddha carved on its front, and finally (about 650 A.D.) became a hollow cell with the figures inside. This marked the transition to Hindu architecture, in two early specimens of which the cell was semicircular at the back and square respectively. The monasteries originally consisted of a square hall surrounded by a number of sleeping cubicles. Rockcut specimens alone survived, there being altogether about 900. In the first period no figure sculpture appeared, and only towards its end four pillars supporting the ceiling were introduced. In the second period the number of pillars was gradually increased from 12 to 28 and a sanctuary containing a figure of Buddha was introduced at the back of the hall. The latest specimens at Ellora formed a transition to the earliest Hindu examples from which they were hardly distinguishable.

THE DRAVIDIAN STYLE.

All the evidence available pointed to Hindu religious architecture being derived from earlier Buddhist types. The oldest specimens dated from about 600 A. D. Two styles could be clearly distinguished, each showing a definite type from the beginning—the Dravidian or South Indian, and the Indo-Aryan or North Indian. The Dravidian temple was derived from the Buddhist monastery. Its plan was a square base containing the cell in which the image was kept; the cell was surmounted by a pyramidal tower, always divided into storeys and surmounted by a small dome either circular or pyramidal. The later Dravidian temples stood in a court surrounded by a wall, a special feature of which was the gopuram, or great gateway, which was opposite the temple and was surmounted by a storeyed tower resembling that of the shrine itself. The best specimen was the great temple at Tanjore, erected in 1025 A.D.

In still later specimens successive surrounding courts were added, each with its gopuram. These gateways increased in size and height as one proceeded outwards and thus entirely obscured the tower of the central shrine. The most notable example of this defect was the Srirangam temple near Trichinopoly, the largest in India. A feature of these South Indian temples is their tanks surrounded by colonnades. The great temple of Ramesvaram had magnificent corridors, one of them 700 ft. in length. These temples had very elaborate pillars, which by about 1300 A.D. acquired a permanent type with conventionalized animals and riders affixed to them. A variety of the South Indian style was the Chalukyan, the best specimens of which belonged to the 12th and 13th centuries A.D.

THE INDO-ARYAN STYLE.

The Indo-Aryan style was found only north of the 20th degree of latitude. Here the square cell was surmounted by a curvilinear spire with a vertical band running up each face, the top finished off with a fluted ornament somewhat flattened. In the earliest specimens a porch was added in front of the cell, but was not essential. The spire, though curved, was square in section. The earliest specimens were found at Bhuvanesvar in Orissa, beginning about 600 A.D., and coming down to 1100 A.C. A feature in the evolution of the Northern temples was the gradual increase in the number of the porches to four. The origin of the Indo-Aryan spire had always been a puzzle to archæologists. It could not have any connexion with the pyramidal Dravidian tower, nor with the long wagon-headed Buddhist assembly hall, which had no suggestion of a spire about it. Its prototype was to be found in the stupa. By the end of the Buddhist period, the stupa had become a hollow cell with a square base and an elongated dome. In the Indo-Aryan tower the dome was further elongated and the corners of the square base were carried up to the top on the curvilinear face, the horizontal section of which thus became square also. —I. N.

NOTES.

HINTS ON HEALTH.

Let sedentary persons get into the habit of spending twenty minutes or so each day in filling the lungs to their utmost capacity, and they will be surprised to note the improvement in their circulation, the increased fitness for work, the freshness of spirit, and the zest in mere living, which are wrongly supposed to belong exclusively to the very young.

* *

Observations on the effect of drugs on the digestive tract by means of the X rays continue to accumulate. It will be remembered that the passage of the food is made visible by mixing bismuth with it. Dr. R. Magnus has in this way studied the specific action of infusions of senna leaves and of castor oil. He finds that the infusion of senna leaves has no influence upon the movements of the stomach or small intestines, but as soon as the food reaches the large intestine the purgative effect is apparent. On the other hand, castor oil increases the peristalsis of the whole of the intestinal tract as well as the stomach.

* *

The treatment of fainting is quite simple. Either the posture of complete recumbency should be adopted with the head lowered, or the sitting posture with the head bent down low between the knees. The latter posture will often cause the feeling of faintness to pass off. The former should be adopted if swooning has occurred. Fresh air and the loosening of all constricting clothes about the neck and the waist are essential. Smelling salts, tickling the nose with a feather, and stimulants are useful, but rarely necessary; for most attacks pass off quickly with recumbency and fresh air. A cold douche is a valuable means of stimulation.

* *

It is most extraordinary to read of the huge sums paid away yearly for publicity by the various venders of
 Patent Medicines. patent pills and nauseous drugs, but still more extraordinary to note how, even in one's little intimate circle of friends, more than nine-tenths ascribe their splendid health and robust constitution to the efficacy of somebody's patent something. We have known people pay as much as a guinea to get a large bottle of their favourite panacea at a lower rate, *pro rata*, and perhaps the full value of the contents would not touch more than a few pence. Many will in confidence confess to a weakness for particular specifics—some a pill and others a nerve tonic. And yet in nine cases out of ten that expensive pill or nerve tonic is as worthless as if it had been thrown in the road, except so far as it helps to convey to the mind the idea of suggestion that the requisite drops act as a real mental pick-me-up.

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Artificial sapphires may now be produced as easily as artificial rubies, according to a communication made by
 Artificial Sapphires. Professor Lacroix to the Academy of Science at its last meeting. The discovery has been made by a young Chemist, M. Louis Paris. Sapphires may, like rubies, be chemically produced from melted alumina. Until now, however, the attempt to manufacture sapphires has always failed because the coloring matter, whether it was iron or cobalt, was always expelled from the alumina in the process of crystallisation, and a mere colorless stone was the result. M. Louis Paris has hit upon a method of fixing the colors by mixing them with a very small quantity of lime and magnesia. When the lime has evaporated, the blue-colouring matter remains, and a beautiful sapphire crystal is the result. It is impossible, apparently, to detect the difference between the artificial and native stone with the naked eye. Twenty artificial stones were placed in a bowl with five natural ones and submitted to experts several of whom were unable to detect the difference. It was only by means of the microscope that they were able to distinguish the artificial stones from the natural stones.—*India House Magazine*.

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* *

Faith,* as almost every body must confess, is the potent factor in this modern rush at full horse-power pressure
 The real factor. when but few can boast a perfect enjoyment of health. Half our troubles are imaginary, and medicine, without some honest belief in the dispenser of the drug; would prove ineffectual. Some doctors have at once a happy manner of convincing you that they are going to cure you, and this acts as reaction on the mental strain, dispelling the gloomy thoughts instilled by well-meaning friends and inducing a healthier run of ideas. With other doctors one has a feeling that he does not understand that particular case, that he takes too much for granted and omits those time-honored questions the average individual loves to hear a doctor pose. The result is that without confidence in the medical man the patient does not get on. It is faith that cures and not the doctor or his drugs.

* * *

There can be no question that undisturbed rest with the best surroundings is a thing to which a great deal
 The Morning sleep. more attention should be paid, and so essential to the well-being of the individual is the important quality of uninterrupted rest that it is well worth while to see to it that every condition is made as favourable as possible. It is claimed that there is a scientific theory for the basis of the efficacy of undisturbed morning sleep, especially for children and delicate and nervous persons. We have it in the best authority that the vitality of the human frame is at its lowest ebb between two and half past three in the morning. This, then, being conceded, it would naturally require some hours to restore the equilibrium. It does not require any very considerable foresight to predict that, if the individual takes up the cares of the day before this equilibrium is secured he will start hampered by a certain lack of force. As "Health" points out, where the rest continues uninterruptedly until the voluntary awakening, it is obvious that the system generally is in a much better condition to perform its allotted task —
From the Health Record.

* * *

Dr. W. H. Fitz Gerald makes a plea for nasal breathing, calling attention to the carelessness of most parents in allowing their children to breathe through the mouth, and enumerating some of the evils which may follow in later life unless the faulty method of breathing is rectified by proper intervention. He says, among other things, that when we consider that faulty breathing is largely responsible for nearly all so called catarrhal conditions of the upper breathing tract for the majority of middle ear difficulties, for a large percentage of eye trouble, to say nothing of innumerable affections of the rest of the economy, that we should warn every member of society engaged in one of the most commendable of projects, namely, the attempted obliteration of the white plague—that they are not doing their full duty unless they endeavour to make absolute nasal breathing a universal practice. In so doing they are not only fighting lung consumption along rational lives, but practically every other disease man is heir to as well.

* * *

Some years ago we pointed out the value of garlic and the firm credit it receives in France as a remedy for all chest complaints. An Indian correspondent of the *Lancet* now states that from time immemorial garlic has had a high reputation in domestic Medicine and also in the ancient systems of the Hindu writers. It is recommended by the Earliest of these authorities—*Shusruta*—for improving the voice, intellect and complexion, promoting the union of fractured bones, and helping to cure nearly all the ills that flesh is heir to. It was at one time officially recognised in the British Pharmacopœia, and still maintains a place in that of the United States. It is known to contain a volatile oil—sulphide of allyl—to which its many virtues are attributed. An Italian physician has made experiments by feeding guinea-pigs with garlic and then infecting them with consumption. The results went to show that the guinea-pigs treated in this way were to a certain extent immune

to the disease, but the number of animals used was too few, we are told to make it possible to draw definite conclusions.—*The Mysore Review*.

* *

The Academy of Medicine at the University of Dresden is conducting some investigations into the charge Is Electric light bad for the complexion? that electric light is ruinous to the skin, and elaborate experiments are in progress with high priced models, for women taking the risk of having their fair complexions spoiled come high, even in the fatherland. The contention of electrical experts is that the human skin, if permanently exposed to electric light, deteriorates in whiteness and texture almost in the same degree as if exposed to X rays. One of the experimenters maintains that the most beautiful skin subjected to the rays of an arc light for a certain period will become rough and blotchy.—*Science Swiftings*.

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One of the most significant passages in the Presidential address of Dewan Bahadur Ambalal Sakarlal at the Home Industries for last Indian Industrial Conference held in Agriculturalists. December 08 at Madras refers to the question of creating home industries for rural areas. 'For more than six months in the year almost the whole agricultural population of unirrigated tracts is absolutely without employment. It might greatly improve their material condition if some handicrafts suitable to their heads could be successfully introduced into our rural areas. The handloom may answer the need in many cases.' This feature of life was scarcely recognised in the early discussions at the conference on the future of the handloom. For though improved irrigation from wells or canals will certainly reduce the area above referred to, a great deal will still remain that is not likely to offer adequate employment to its holders, and among these the handloom will remain a permanent institution owing principally to the small capital it demands. Even among the northern hills where irrigation is fairly well distributed, the hand-

loom is found in every dwelling, it fills up the intervals of husbandry, and provides all the clothing of the people, who wear wool exclusively. Suggestions might be found among the peasants of Russia and northern countries of Europe, who during the prevalence of snow follow handicrafts in their own houses which include wood-turning, carving and metal work basket-making. &c. Basket-making, from the small outfit it demands, would seem to be a good occupation for Indian agriculturists in places within reach of a market.—*The Dawn*.

* * *

A correspondent writes:—Since the publication of a short account of the work done by this Mission two months ago, the Local Committee has been trying to improve and extend their work. In addition to the school opened in Viyasarpadi, which is under a whole time teacher with thirty regular pupils, the workers of the Mission have been visiting several other big Parcheries in the suburbs of Madras, and are preaching to the Pariahs and other backward classes higher moral motives in life temperance morality, personal character and good citizenship. The efforts of the Mission have been so far successful that requests have been made to open day schools for the young and night schools for adults in other Parcheries and Cluklerpalayam; but for want of funds the Local Committee have not been able to extend their work. In addition to Swamy Brahma-nanda, who is a whole time worker of the Mission, the Committee is anxious to secure the service of another gentleman who has for many years past been connected actively with several charitable Associations in this city and who is willing to take up this Mission work, but it is reluctant to enlist him as a whole time worker till the financial condition of the Mission is improved. The work in this centre was started owing to the existence of a strong feeling among our countrymen of the necessity of helping and improving the condition of the depressed classes, who form one-fifth of the total population of India, and with the hope that they will support

Depressed Classes
Mission.
Work in Madras.

the Mission with their co-operation and sympathy. The Committee is glad to state that its appeal for pecuniary aid has been readily responded to by several leading gentlemen in Madras, and among others a handsome donation of Rs. 500 with a promise of Rs 500 more, has been received from Mr. S. Rathnavelnu Chettyar, Dubash of Messrs. Best & Co., whose letter, printed below, will be read with interest by all who feel for the welfare of our country. In placing these facts before the public the local Committee appeals to their generosity to support this deserving work of uplifting their fellow beings from their present degraded and wretched state.

The following is the text of Mr. Rathnavelnu Chetty's letter—

I have sent with Mr. Jeyaram Pillay Rs. 500 and shall pay you another Rs. 500 in monthly instalments as my humble contribution to your Society, and request you to utilise this amount for the work carried on by your Society in and around Madras. The question of elevating the depressed classes, who form such a large number of our countrymen, has appealed to the Politician and the Social Reformer, but to me, a business man, with large dealings with the mofussil produce suppliers, it has appealed even with additional force from an economic point of view. Large numbers of these people are going away to Natal, Penang and other distant countries where besides earning better wages they enjoy comparatively greater freedom. Hitherto, after making some money they used to return to their villages, but nowadays the tendency in them is, perhaps due to the self-respect which they have imbibed, to settle down in those countries with their kith and kin. Now, this is a great loss to our country, and scarcity of field labourers is already being felt. It is therefore high time that some practical work to improve the condition of these backward people should be done by our countrymen, and in sending this humble donation I assure you of my hearty co-operation and sympathy in the noble and patriotic work which your Society is carrying on, and hope the rich and poor alike will support it.

REVIEWS AND ACKNOWLEDGMENTS OF MAGAZINES.

Sri Krishna Sookthi We owe an apology for not acknowledging earlier the receipt of few numbers of III and IV volumes. The journal is a monthly in Canarese devoted to matters educational, economical and religious and edited by Messrs. Karody Subba Row, B A, and N. Rajagopala Krishna Row, Udipi, South Canara. The journal is in its fourth year of existence. Being a vernacular one deserves encouragement throughout the country in which that vernacular is spoken. It contains articles on popular subjects intended to instruct the people.

India: A Tamil weekly edited in Madras sometime ago and now being edited and published in Pondichery. It is solely devoted to political, social &c. matters. We owe an apology to the Editor for acknowledging it so late as this.

We beg to acknowledge with thanks the receipt of the following Journals :

1. Theosophical Review: 161, New Bond Street, London, W.
2. The Abkari: Quarterly organ of the Anglo-Indian Temperance Association, London.
3. Herald of the Golden Age: Quarterly advocating vegetarianism, Paignton, England.
4. The Indian Magazine and Review: Monthly organ of the National Indian Association in aid of Social Progress in India—London S.W
5. The World's Advance Thought: Monthly, Portland-Oregon.
6. The Harbinger of Light: Monthly devoted to psychology, occultism and spiritual philosophy, Melbourne, Australia.

7. **The Public :** A national Journal of Fundamental Democracy and a weekly narrative of history in the making, Chicago.
8. **The New Age Magazine :** A monthly Magazine for character building through right thinking and for the study of mental phenomena and ancient and contemporary religion. 21, Madison Street, Boston. Mass.
9. **The Open Court:** A high class monthly journal published in Chicago.
10. **The Health Record and Psycho-Therapeutic Journal** Monthly devoted to health reform medical hypnotism &c. Bedford Square; London W C.
11. **The Theosophist** A high class theosophical monthly, published at Adyar, Madras.
12. **Theosophy in India :** Prasnothara, published at Benares.
13. **The Astrological Magazine:** Monthly devoted to Astrological subjects, Madras.
14. **The Mahabodhi Journal** A monthly for the revival of Buddhism in India and other countries, Colombo.
15. **The Indian Nation** A weekly devoted to political, social and other matters. Calcutta.
16. **The Coimbatore Crescent :** Coimbatore bi monthly in diglot.
17. **The Viveka Chintamani** Tamil monthly, Triplicane, Madras
18. **Brahmavadin :** A religious and philosophical monthly, Madras.
19. **Prabuddha Bharata** A monthly published at the Sri Swami Vivekananda Ashramam, Kumakon, Himalayas.

20. **The Malabar Quarterly Review:** Quarterly dealing in Science philosophy, history. Antiquities &c, Trivandram
 21. **Mysore Review:** A monthly devoted to Indian History, Literature. Philosophy, and Social Reform, Bangalore.
 22. **The Dawn and Dawn Society's Magazine:** } A unique monthly for Indian students
and an organ of the National Education movement, Bowbazar Street, Calcutta.
 23. **Industrial India:** A monthly devoted to the advancement of Scientific and Industrial Education of Indians, Calcutta.
 24. **India House Magazine** Specially devoted to Scientific, Industrial and technical subjects, Bombay.
 25. **The Jnanini:** A monthly devoted to knowledge, Mysore.
 26. **Gnanodaya:** Devoted to the propagation of Aryan Religion and morality, Bangalore
 27. **The New Reformer** A monthly devoted to the reform of religious, social, economic and other matters, Madras
 28. **The Kalpaka:** Published monthly by the Latent Light Culture, Tinnevely Bridge.
 29. **The Hindu Organ** Published both in English and Tamil Jaffna.
 30. **Gnanasiththi:** A Tamil fortnightly, Jaffna.
 31. **The Arya Patrika:** A weekly organ in English of the Aryan Pratinidhi Sabha, Punjab.
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*LIV The god by means of Agastyar, taught Narkiran
purity of grammar.*

Narkiran, reflecting that his cure was obtained in the lotus tank, bathed in it afterwards three times every day, paying each time his homage to the god. The goddess one day suggested to her lord, that as this was a great devotee, it would be expedient to teach him the rules of elegant composition, of which he was yet ignorant; and that this might be done by means of the father of the Tamil language, the sage Agastyar, (whom the god at a former period had desired not to come from the southern mountain, called Potheiya, to Kailasa, in the north, because by doing so the inclination of the earth's surface would be altered and its balance destroyed; but to remain in the south, whither the god would come to be married, in which place Agastyar might safely be present). The god consented to the suggestion of Minatchi; and calling Agastyar, bid him instruct Narkiran. In consequence of this instruction, Narkiran became very skilful; corrected his own rough spontaneous effusions, and those of others, making them elegant compositions; and taught his fellow-poets the like rules; by which means the Tamil language became well modelled. It occurred to the goddess afterwards to ask her lord, why he chose to instruct Narkiran by means of Agastyār, and not immediately himself, seeing he knew all the rules of grammar so well? The god replied, "That as there would have been an incongruity in his teaching a person who had once so grievously, though ignorantly, offended, he had preferred effecting the result through the medium of Agastyar." The goddess on receiving this information was satisfied.

*LV. When the bench of learned Brahmins were disagreed concerning
the merits of different books, the god, by means of a
dumb child, settled the difference.*

The forty-eight members of the college of Brahmins had each one composed a book, and each one vaunting the merits of his own

composition, a dispute arose among them as to superiority. To settle this dispute, they went to the presence of the god and implored his intervention. He replied, 'There is the son of a very rich merchant, of handsome form, yet dumb; he shall settle your differences.' The learned men again submitted to the god, how one who was dumb could possibly effect what was required. The god replied, 'That when a chant was perfect, the hairs on the dumb man's head and arms should stand erect; and when a chant had merit, he should merely move his head with an expression of approval. The dumb person was accordingly taken to the college, where the authors severally recited their compositions. In some, the language was good; and in others, the subject was good; and to these the dumb man assented by nodding his head. But the compositions of Kavilen, Paranen, and Narkiran, were indicated to be perfect, both in language and in matter. Thus the doubts and difficulties of the college were adjusted; and the members went on harmoniously together.

LVI. The Pandian having treated Idei-kaden with neglect, the god was pleased to remove and dwell at Vada-Mathurai.

After Sembagamara Pandian, who was a great devotee of Siva, had departed to dwell in his presence, there followed a succession of fifteen kings,* down to Kulesan, who was so learned, that a place was accorded to him on the college bench of Brahmins; and poetical composition continued to be held in great esteem. One named Ideikaden, knowing these circumstances, composed some works greatly celebrating the king, which he recited before him. But the king took little notice, and gave no sign of approbation, and no reward. Stung with this neglect, the poet went to the presence of the god, and there besought him to avenge the injury. The god favourably heard the request, and by an illusory act of will, caused the image of himself and the goddess to disappear, and he removed, together with the college and Ideikaden, to Vada-Mathurai, on the south bank of the Vaigai river. The next morn-

*These names are specified in the Manuscript, which see.

ing when the guardians of the temple went to open the doors of the shrines, to their dismay, they found no images there ; which circumstance they went and reported to the king, together with their fears about the future prosperity of the place. The king, greatly disconcerted, came down from his throne cast himself in the dust, and made piteous lamentation ; when messengers came to announce to him that the god and goddess had been pleased to appear at Vada Mathurai, a circumstance never before known. The king on receiving this intelligence set out, without state, not even walking, but passing over the intervening distance by rolling over his body on the ground. When he arrived, he repeated his lamentations, eagerly inquired, if theft, the craft of trees or birds, the fault of learned men, or his own transgression of the law of Manu, had occasioned this heavy visitation ? A celestial voice was heard, stating, that not for any such cause ; but that partly as this was a place where the god's friend, Kuberan, (the god of riches,) had performed worship, and partly because of the insult rendered to Ideikaden, the god had been pleased to descend and remain at this place for a time. The king, being now instructed, greatly honoured Ideikaden, by the gift of a young elephant, (a peculiar honour to poets,) and by the donation of very fertile lands ; Ideikaden, being satisfied, chanted the king's praises ; and the former order of things being restored, the king received many gifts from the god, together with a son, named Arrimartana Pandian, whom he caused to be crowned ; and delivering to him the kingdom, Kulesan himself received an unfading immortality.

LVII. The god came with a net as a fisherman, and removed the sentence denounced on Parvati.

While Sautaresvaran was instructing the goddess in the meaning of the Vedas, she paid little attention, at which he, being angry, denounced on her as a punishment, that she should be born of the fishermen's tribe. The goddess humbling herself, and asking a mitigation of punishment, the god promised himself to come and take her for his wife. She was found at the foot of

a Pinna tree, (*Calophyllum Inophyllum*), in the shape of a young infant, by the head of the tribe of Parawas, (or fishermen), who, having been long childless, took the child to his wife; and both were attached to it, and reared it with care. Afterwards, when the child was grown up, the head of the tribe promised her in marriage to any one who should catch a very troublesome fish, which broke the people's boats and destroyed the fishermen.

This fish was Nandi, the god's vehicle. When the god had denounced punishment against the godders, the two children, Subramaniam and Vinayagan, (*Ganesa*), said, "It is because of our father's books that this has happened; hence Subramaniam snatched the book from his father's hand, and Vinayagan took up those on the floor, and both together cast the books into the sea. The god, angry at Nandi, the porter, for admitting the children, sentenced him to become a shark in the ocean; and condemned Vinayagan to the penalty of dumbness; but denounced nothing against Subramaniam, because of the gift he had previously received, that is, that the curse pronounced against him should always recoil on the pronouncer.

In consequence of the reward offered from the head of the fishermen's tribe, the god came in the guise of a fisherman, saying that he came from Madura. On the first throw of the net the shark was caught and brought to land; and the head of the tribe publicly, before the people assembled, gave his daughter to the fisherman in marriage. The god now reassumed his form, and received the homage of the head man, saying. "I took pity on you, since you had been so long childless, and now, after remaining a certain time on earth, you shall be received into my paradise." The goddess proved able to understand the sense of the Vedas; and the god besides instructed sixty thousand disciples. Afterwards the god and goddess, mounted on the bullock Nandi, (restored to its own shape), were graciously pleased to return and dwell at Madura.

LVIII. The god gave instruction to a person belonging to Vathavur.

At Vāthavur, a town on the banks of the Vaigai, a Brahmin had a son who displayed marks of superior talent ; and Arrimartana, the king of Madura, hearing of him, sent for him ; placed him in the list of his ministers, and at length at the head of them. In this capacity he conducted the affairs of the kingdom with great ability. But his own mind was alienated from worldly things ; he considered them to be vain, and the love of them to be like the unhallowed attachment of an adulterous woman. It happened one day, while he was in the presence of the king, that the officers of the king's cavalry came and represented the great existing need of a remount, as there was no cavalry effective in case of need. The king directed his chief minister to take from the treasury what money was needful, and go to Perunturi, a sea-port, where horses were brought in ships for sale. The minister accordingly took the money ; had it placed upon camels ; and, on setting out, first went to pay homage in the temple. When there, he besought the god to shew him the means whereby he might appropriate this money to the use and splendor of his temple and servants ; and after he had so prayed, one like a Pandaram came and put the sacred ashes on his forehead, at which distinction he felt joyful, and proceeded with the usual accompaniments of his rank as the king's chief minister. As he was going along he meditated on the importance of obtaining some competent guru, (or spiritual preceptor). The god had anticipated his desire by transforming himself into the appearance of a Brahmin, seated at the foot of a Kurinthal tree, surrounded by disciples ; to whom he was occupied in explaining the Vedas, Puranas, and other books. The minister on seeing him considered his wish to be accomplished ; and after bathing, visiting the temple, and paying homage to its god, he went and sat down near the Brahmin, who placed one foot on the head of the minister, and gave him instruction. The minister uttered some verses in praise of the preceptor, so perfect in their kind, that he received the epithet of Manickavasagar, (or jewel of a composer). The minister was so delighted that he pointed out to the Brahmin the

dilapidated state of the temple, and proposed to expend the money which he had brought in repairing and decorating it. The guru said, "Do according to your own mind;" and then disappeared, together with all his attendants. The minister was disconsolate, and with great lamentations threatened to destroy himself. In the end, he occupied himself in building, and expended all the money on the temple. He then bid his followers return to Madura, and tell the king, that horses could not now be obtained; but that ships would arrive, and horses would be brought in the month of August. The people returned privately, but said nothing to the king, though fear. A letter came from the king to the minister, who was still at Perunturi, inquiring about the horses, at which the minister was greatly alarmed; when a celestial voice was heard, consoling him, praising him for his piety, and assuring him that horses should be brought. He wrote to the king to this latter purport, and in the night the god appeared in a dream and bid him return to Madura without anxiety, for that horses should be brought thither. The minister accordingly returned; and when in the presence of the king, assured him that horses would come on the morrow; on which assurance being given, the king graciously dismissed him. When at home, he was surrounded by his friends and relatives, with many expostulations on his conduct; but he simply replied. "It is nothing to me, I am become the servant of Siva: let them kill me with the sword, burn me in the fire, or do what they please it matters not; I shall endure the trial with fortitude."

LIX. *The god turned jackels into horses on behalf of Manickavasagar, who had been instructed by the Gurumurthi.*

On the morrow, the king sent for the minister to inquire about the horses; when he assured the king that they would come within three days; but being numerous, it would be needful to mark out lines for them, to dig wells for supplying them with water, and to ornament the town. The king gave instructions to this effect; but on the third day, no horses appearing, he sent peons, directing them to seize the rogue Vathavuran, punish him,

and put him in prison. When they came, the minister placed himself in the attitude of a worshipper ; that is. prostrate on the ground, with his arms extended, and hands joined above his head ; and, meditating on Siva, he bore the torture inflicted, which the peons increased in consequence of his patience. They next put him all night in an offensive prison to him like a flower garden. The next morning he listened to the instruments used in conducting the temple worship ; and, addressing the god, called on him to witness and relieve the sufferings of his votary. The god, moved by this supplication, ordered Nandi, and others of his attendants, to go and turn jackals of the forest into horses, and bring them to the Pandian. The order was obeyed in time to save the minister from capital punishment. An amazing concourse of horses appeared, and the god himself came at the head of the other riders. When the king asked the grooms, " Who was the chief of them ?" they pointed to the god ; and the king, forgetting himself, made him a respectful salutation ; at which, a moment after, he felt ashamed. The chief then proceeded to explain the qualities of the horses ; among which were, that they would leap the town walls, pass through windows, and if kept* in any one's house would ensure prosperity. Their different kinds were stated, with the uses to which they severally were most applicable. While the description was being given, the horses raised a dust which ascended through the atmosphere to Swargalogam. The chief proceeded to state the different countries whence the different kinds of animals came, and the import and advantages of different colours among them ; winding up the whole detail, as it had been begun, by stating, that these were purchased with the king's money, through the agency of his excellent minister Vathavuran. The chief then delivered one horse into the king's own hand ; and had all the rest given up, excepting only the one on which he himself was seated, being Nandi in disguise : he then made his respects to the king, and, with all his subordinates, disappeared. The king commanded his minister to be released and honoured. The god returned to the Madura temple, and related his diversion to the goddess, who was much astonished.

* This is stated to be a popular notion concerning the jackal.

LX. The god turned the horses into jackals, and being displeased at the subsequent treatment of Manickavasagan, made the river Vaigai overflow.

The minister, on being released, came to his dwelling, attended by musical instruments and the like accompaniments, and there was waited upon by all classes. When these were gone, he retired to a private place, and addressing the god, said, 'It is true that horses have been brought to the satisfaction of the Pandian; but that I may have no more trouble of this sort, change my mortal form.' The day was now departed, and the moon and stars appeared; when the god, by an exertion of his power, again changed the horses, who were tied in rows, into their own form of jackals. These now said one to another, "We, who delight in the sound of funereal instruments and wailings of mourners, have been all day made to bear burdens, and have been flogged with whips; we find not here the crabs nor shell-fish on which we are wont to feast, but gram and grass which we desire not; it is better to break our cords, and retire to our native woods, where we shall have none of these annoyances. They accordingly broke their fastenings, and proceeding to prey on the entrails of some dead horses of the old stud, they raised a great cry, which brought the keepers; on whose approach, some of the jackals clambered over the walls, some passed through the windows, and some out through the drains; while a few, being old and infirm, remained trembling at the approach of the keepers. There was now a barking of dogs, and cry of awakened birds: the whole town became disturbed, and every where jackals were visible; which, by the morning, had escaped to the forest. The day following, the head keeper of the lines went to the king and reported what had occurred. The Pandian sent for the minister, and being very angry with him, ordered him to bring back the money which he had received; and delivered him over to peons till he should do so. The peons carried him into the open field, exposed him to the sun, and placed a stone on his head and a heavy one in each hand to keep him down,* until he should restore the

* This is said to be a customary mode in villages of obtaining money from a refractory debtor.

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THE PARLIAMENT OF RELIGIONS.

At the opening of the Session held in the Town Hall, Calcutta on Friday, the 9th April, H. H. the Maharaja of Durbhanga, who occupied the chair, said:—

Gentlemen,

It is with feelings of very great pleasure that I find myself called upon to preside over this great and representative gathering—an assembly consisting of men belonging to all the principal religions of the world, met together in friendly conference, to exchange their views with each other, with the main purpose of finding out, not how far separate they are in creed or ritual but how near they are to each other, when they penetrate through all the outward forms and come face to face with the eternal verities which lie at the inner heart of hearts of all the great religions of the world.

2 Such conferences have been held from remote antiquity. The Brahmans, in the remote period of Indian History did not, it is true allow other people to participate in their conferences, but a great change came upon Hindu society with the rise of Buddhism in the sixth century, B.C. The first religious conference in a

recognised form was held by the Buddhists at Rajgir (Behar) in 543 B.C. under the auspices of King Ajatasatru. The next conference was held by them at Vaisali (in Mozafferpur in 443 B. C.) Similarly a third conference was held by the Buddhists at Pataliputra (Patna) in 255 B.C. under the auspices of Emperor Asoka. The fourth conference was held in Jalandhara (Punjab) under the auspices of King Kanishka about 78 A.D. As late as in the seventh century A. D. King Harshvardhana of Kanyakubja used to hold religious conferences at the interval of every five years. Similarly the Jains used to convene religious conferences, of which the most notable one was held at Mathura in the second century A.D. Kumarilabhatta and Sankaracharyya were perhaps the first batch of Brahmanic reformers that advocated religious conferences in proper forms. Though their aim was a religious conquest they convened conferences of the followers of all religions existing in their times and entered upon healthy discussion with them. Even during the reign of the Emperor Akbar, we hear of conferences, of the followers of different religions, and in more recent times religious conferences, better known as Parliaments of Religions, have been held in Chicago and Venice, and occasionally similar conferences are held in different parts of Europe. Even in Modern India our religious gatherings, periodically held in almost all parts of the Empire, call forth vast congregations, of which the greatest is the Kumbha Mela. These melas provide us with opportunities of exercising practical piety and spirituality through the advantages they afford of being filled with magnetism of the greatest saints of all sects and creeds and permeated through and through with the vibrations of the spiritual atmosphere by which the assemblies are generally pervaded.

3. Man has been classified as a religious animal. For go anywhere you like throughout the world, you will find, even amongst the tribes lowest down in the scale of civilization, some acknowledgment of a higher power than themselves, good or evil, of whom they stand in awe and worship after their various fashions of religious ritual.

4 We are met to-day as a Parliament of Religions. This reminds me of the meaning which lies at the root of the word "Religion." It signifies a "binding again"—a binding of man to his brother man, and they again to God. This is, I trust, the spirit which lie at the back of all our thoughts in the discussion about to take place, and if so, we will find ourselves at the close of this Session, companions-in-arms, although belonging to different

regiments of that great army, whose leader and commander is God, against all the opposing forces of evil which surround us in this world.

There are as many religions in the world as there are modes of worship of the Divine Being. Brahmanism, Buddhism, Jainism, Christianity, Mahomedanism, etc., are all religions inasmuch as they prescribe divine worship in some forms or other. Sreekrishna says in The Bhagavadgita

“I serve men in the way in which they approach Me. In every way, O son of Pritha, men follow in my path.” (Bhagavadgita, Chapter IV, verse II).

A poet says in Persian :—

“A Mussulman is the slave of Thy face, a Brahman is a prisoner of Thy locks Thou art in the Kaaba and in the Mosque and Thou art also in the Fire-worshipper's Shrine and in the Temple of the Hindu.”

5 The various religions of the world represent in their votaries the cry in diverse ways of human hearts hungering after their God, if haply they might find Him and become acquainted with His character. But God is in them all, and is leading His children through all their religions, and by disciplinary education according as they are able to bear it into full light of His gracious Fatherhood towards all the children of men.

The time may not yet be near at hand, but the human race, through diverse ways, are all marching on towards one universal religion, viz :—“The Fatherhood of God and the Brotherhood of Man.”

We are met here to recognise this great truth and to help to bring it about

6. We may worship at different earthly shrines, and express our ecclesiastical creeds by differing formulas, and worship through the various modes of ritual and symbols by which our forefathers have worshipped God. But while we differ and sometimes differ largely in these outward forms of creed and ritual; in the things of the heart and the spiritual life, we find ourselves in the haven of peace. In the outer courts of Ecclesiasticism there has always been war, but in the interior we find that Sainthood is one and the same all the world over.

7. Creeds and Rites and outward Ceremonials and Symbols doubtless expressed some spiritual meaning when they were first instituted and were meant to be helps to the inner life, but it is the almost invariable history of all these things that through the lapse of time these symbols largely become emptied of their original interior significance, and people keep on worshipping the husk when the kernel is gone. This is true in all religions. As I have already said we may dispute about the outward vestures of our faiths, but when we get into the inner *sanctum sanctorum*, we are all at one. There is no dispute about the great characteristics of the spiritual life, such as love, purity, truth, righteousness, goodness gentleness, helpfulness, forgiveness, brotherly kindness, hope, joy, peace, and all those other qualities which blossom and bear fruit in the highest human character. In this realm we are all at one.

In taking a glance at some of the great religions represented in this Parliament, time will only permit me to touch on them in a somewhat cursory manner. Nor is more necessary, seeing there are friends here who will severally give expositions of the Faiths to which they individually belong.

ZOROASTRIANISM.

8. In Zoroastrianism we have an actual theological dualism. Two Spirits—once a God creating all that is good, and the other an evil being creating all evil. The pious Zoroastrian, after an honourable toil, goes to an immortality of blessedness in thought, word and deed. According to the later *avesta* if not pious he falls to Hell in passing over the Judge's Bridge, and this Hell consists of evil thoughts, words and deeds, as well as physical torment. His body rises and he dwells on a rejuvenated earth, through the instrumentality of a Saviour born of Virgin. No religion has so clearly grasped the ideas of guilt and of merit. On the works of men here below a strict reckoning will be held in Heaven according to the deeds entered in the book. Zoroastrianism knows nothing of the remission of sins but an evil deed can be atoned for by a good one. The end of all things will be one undivided kingdom of God in Heaven and on earth.

BUDDHISM.

9. I now briefly glance at the religion of Buddhism in India. In answer to a question as to what he considered the *summum bonum*, Gautama is reported to have said :—

1. "To serve wise men, and not to serve fools, to give honour to whom honour is due,—this is the greatest blessing. 2. To dwell in a pleasant land, to have done good deeds in a former birth, to have right desires for one's self,—this is the greatest blessing. 3. Much insight and much education, a complete training and pleasant speech—this is the greatest blessing. 4. To succour father and mother, to cherish wife and child, to follow a peaceful calling—this is the greatest blessing. 5. To give alms and live righteously, to help one's relatives, and do blameless deeds—this is the greatest blessing. 6. To cease and abstain from sin to eschew strong drink, not to be weary in well doing,—this is the greatest blessing. 7. Reverence and lowliness, contentment and gratitude, the regular hearing of the law,—this is the greatest blessing. 8. To be long suffering and meek, to associate with members of the Sangha, religious talk at due seasons, this is the greatest blessing. 9. Temperance and chastity, a conviction of the four great truths, the hope of Nirvana, this is the greatest blessing. 10. A mind unshaken by the things of the world, without anguish or passion, and secure,—this is the greatest blessing. 11. They that act like this are invincible on every side they walk in safety, and theirs is the greatest blessing."

Self-conquest and universal charity, these are the foundation thoughts, the web and woof of Buddhism, the melodies on the variations of which its enticing harmony is built up.

ISLAM.

10. The word Islam implies pious resignation and submission to the Divine Will. The Great Arabian Prophet enjoined upon all Mussalmans the observance of five duties. First, the belief that there is but One God; Second, the observance of five daily prayers; Third, the giving of Sadka or alms; Fourth, the fasting for one month during the holy month of Ramazan. Fifth, pilgrimage to Mecca once in a Mussalman's lifetime. A belief in a judgment to come is an essential part of the creed, teaching men that they ought to live their lives seriously and not to waste them in follies. Every Moslem is every other Moslem's brother. In social gradations the rich man is considered to be the natural protector of the poor and the poor man takes his place at the table of the rich. No here in Mahomedan society is there any invidious distinction between rich and poor, and not less than one-fortieth of their goods is given to the benefit of the poor. The above is the pure and true essence of the great Mussalman religion.

CHRISTIANITY.

11. I would now briefly refer to Christianity. Jesus Christ lived in Palestine nearly 2,000 years ago. Here we tread on historical ground. Jesus Christ lived to the age of 33 years. He claimed to be the Son of God and the Son of Man. His great distinctive message to His own countrymen and through them to the world, was that God was not only the Creator, the Upholder, and Ruler of all things, but that above all these, He was a Father seeking to bring His human family back to Himself in order that they might live the Blessed life in this world, and afterwards in the Eternal home above. Jesus Christ lived up to His own teaching. He wrote nothing, but imbued His own immediate followers with His wonderful sayings and with His own spirit. These men in turn lighted up the then known world with the words of their Master and so the religion of Christ spread until we behold the Christendom of to-day. Jesus Christ, after a three years' public ministry, was put to death on the Roman Cross, but His followers believe that He rose again on the third day to die no more; that His Spirit now pervades all things; that the attractive power of His Cross was never felt so much as it is to-day, and that the law of His life of sacrificial love was maintained by simply doing the will of His Father and in placing implicit trust in Him. The great principles of the kingdom which he wished to set up on earth was the Fatherhood of God and the Brotherhood of Man. Christianity holds out the forgiveness of sins and the sure hope of an eternal life after death.

HINDUISM.

12. The Hindu Religion, to which I belong, is one which stretches far back into antiquity. To-day it is the religion under various forms, of two hundred and seven millions of the people of India. Hindus are divided and marked off into manifold interior diversities of worship belonging to different ages and different grades of society, and the rites vary with the places at which they are practised, and the incarnations to which they are addressed. Like nearly all the older religions of the world, it has a set of forms for the common people, and a different inner meaning for the educated and initiated. The inner meaning is that all the great elemental forces of Nature are manifestations of the all-pervading divine energy, and that man himself is but a vessel which contains the divine particle giving thought and utterance to visible humanity. The Hindu doctrine is that God pervades all Nature, so that in worshipping Nature, you actually worship the Divine

Spirit in every atom of matter. Manu, the well-known founder of Hindu socio-religious institutes, speaks of ten injunctions as follows :—

“ Resolution, patience, self-restraint, honesty, purity, restraint of the organs, devotion, knowledge, truthfulness and absence of anger are the ten constituents of *Dharma*. Brahmins, who study these ten, and having gone over them, act up to them, attain a supreme course of existence.” *Manusmriti*, Chap. VI, verses 92, 93.)

Similarly, Manu speaks of ten prohibitions as follows :—

“ Covetousness, malice and scepticism constitute the threefold evil act of the mind. Abuse, untruth, back-biting and frivolous irrelevant talk are the fourfold evil act done by the voice. Stealing, killing without the sanction of law, and adultery with another's wife are called the threefold evil act of the body.” (*Manusmriti*, Chap. XII, verses 5, 6 and 7.)

13. The ultimate good revealed through the Hindu religion is the freedom of the soul from the body to anything that has sensation, and its return through a succession of existences to the infinite Spirit whence it came. The books of Hinduism are full of moral precepts and virtuous maxims enjoining piety, austerity and the abnegation of self for the conduct of life in this world. A good Hindu is a good man. He claims that a pure Hinduism is the spirit of true religion, *Sanatana Dharma*, a definition which proclaims its catholicity and universality. According to the *Vedas* and *Shastras* there are seventy-two divisions and innumerable subdivisions of *Sanatana Dharma*, and these sub-divisions are again divided in numerous branches which I will not trouble you to name, but will put them in an Appendix to this address for future reference.

14 I must now draw these remarks to a close. Delegates and representatives of the various religions of the world, who have come from far and near to attend this great Congress, I extend to you a most cordial welcome, and our heartiest thanks are due to all who have come prepared to read papers on their own distinctive faiths, and otherwise to take part in the proceedings of the Session. I trust you will return to your homes feeling that you have had a real pleasure in being here, and that you will carry away with you the reward of having contributed in no small degree

to a better understanding of one another and of the several faiths to which we belong.

Gentlemen, in conclusion, I have to thank you for the patience with which you have listened to me. I have great hopes as to the results which will follow this Parliament of Religions. The grand ultimate test of the value of any religion is its ability so to mould its worshippers as to turn out good men of high spiritual character. A religion that fails to do this is of little use to humanity. Amid all our diverse faiths there is only one end in view and everything is moving on, independent of our wills, to—

“ One God, one law, one element,
And one far-off Divine event,
To which the whole creation moves.”

In the end there will only be one religion which will express itself in Love to God, in Love to our Brother Man. May this Parliament be the means of helping on that glorious day in the history of the world.

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THE TANTRAS.

The common notion about the Tantras is generally a disparaging one and it is also suggested that they are not very ancient in origin. It is no wonder that it should be so, after a series of invasions, changes of government and inflow of various religions which chequer the pages of the History of the Indian Empire since the period of our good old days, when, it is admitted, on all hands, portions of almost all our shastras have been destroyed more or less and some of them irretrievably lost.

Be that as it may, the Tantras date their origin contemporaneously with that of the Upanishads as it is evident that the Upanishads deal with the Gnanakanda of the Vedas and the Tantras deal with their Karmakanda. And the existence of the Tantras from the days of yore is also evidenced by the fact that it has been referred to in many leading ancient Shastras. One of the Upanishads reproduces the identical *Sutra of Satchakra Veda*, which forms the fundamental principle of Tantric religion, the substance of which is as follows :—

There are one hundred and one nerves within a human frame amongst which *Shusumna*, which enters into the cortical centres, conditions the mental operations as to the liberation of the soul and others help to perform secular duties.

The seventh aloka of the Prasnopanishada bears out the same fact. Besides these there are copious instances of references to the Tantras in Narad Pancharattra, Skandapurānam, Mahābhārata, Devī Bhagavatam, Agastya Samhita, Viṣṇupurānam, Agnipurānam, Markandēyapurānam, &c.

That the very ancient Rishis such as Narada, Kapila, Gautama, Sanatkumar, Dattatreya, &c., were Tantriks is evident from the following books, viz., Narad Pancharattra, Kapila Pancharattra, Gautamatānttra, Sanatkumar Tantra, Dattatreya Samhita.

The religion propounded by the Tantras is not the subject matter of rhetoric or of barren argument of a theory but it is that which requires *Sadhana* or carrying out of its dictum which being reduced into practice, the efficacy is immediately felt. The Tantras recognise energy or *Adya Shakti* as supreme. The creation, the preservation and the destruction are consummated by the force of this Energy. If this Supreme Energy is propitiated, earthly and spiritual good is inevitable. Because she is from the beginning, she is the Universal Mother, she is represented naked in the terrific-beatific figure of the goddess Kali. It is impossible that she will feel ashamed to stand naked before us. She, with one hand, terrifies the wicked, administers justice and with the other gives comfort and consolation to those who hanker after it. The fact that she is supreme is represented by her standing over the corpse-like human being. She wears the garland of human heads, because she will in no wise cast out those that will worship Her in spirit and in truth. Even she will value them and consider them as worthy of being worn as a necklace. What a significant fact it is ! We, sinners, have this opportunity to have our resting place, even, in the bosom of our Mother. The Motherhood of God is never more emphasised than what is done in the Tantras. It is sweet, so enchanting that the very name 'Mother' brings tears to the eyes of every Bhakta. The fatherhood of God is greatly emphasised by the Christian religion, while the Motherhood of God was long, long ago accepted as the best method of attaining salvation.

M. D.

IS THE SOUL IMMORTAL.

The immortality of the soul is a subject of very long antiquity. It is as old as the world itself coeval with its beginning and co-extensive with all the stages of its evolution. It forms one of the most fundamental tenets of religion and embodies in itself a conception handed down from generation to generation and rightly regarded as the commonest heritage of mankind. Along with another sublime conception—the belief in the existence of God—it exerts mighty influence upon man and gives rest to the soul that longs for an eternal abode of peace and joy.

Says Thayumanavar,

“சொல்லும் பொருளு மற்றுச்சும்மா யிருப்பதற்கே
அல்லும் பகலு மெனக்காசை பராபரமே.”

“ஆணவத்தோடத்துவிதமானபடிமெய்ஞ்ஞானத்
தாணுவஞோடத்துவிதமாகுநாளென்ஞானே.”

Says St. Paul. “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

How this belief originated and how it is developed are questions that concern the anthropologist more than the theologian. And yet the student of history knows that the primitive inhabitants of the world with their nakedness, barbarism and superstition were not alien to this belief. They worshipped the objects of nature and adored the departed spirits of their ancestors with offerings and sacrifices, thinking thereby that they could join them, when they themselves pass away from this world. ‘Hia-watha,’ the most original of Longfellow’s poems illustrates our point, when it expresses the religious genius of the American-Indians.

"Then he returned and saw the strange's
 Cowering, crouching with the shadows ;
 Said within himself, ' who are they ?
 What strange guests has Minnehaha ?'
 But he questioned not the strangers
 Only spake to bid them welcome
 To his lodge-his food-his fire side.

* * * * *

Then the shadows ceased from weeping
 Ceased from sobbing and lamenting
 And they said with gentle voices :
 ' We are ghosts of the departed
 Souls of those who once were with you
 From the realms of Chibiabos
 Hither have we come to try you
 Hither have we come to warn you.' "

There is no nation on the face of the earth that is without belief in a future state of existence.

The Egyptians taught that endless blessing awaits the righteous and punishment the wicked. In "The book of the Dead" we read "If this chapter be known by the deceased, he shall come by day, he shall rise up and walk upon the earth among the living and he shall never fail and come to an end—never, never, never . And again in Weedemann's Egyptian doctrine of Immortality. "The soul indeed, as such did not die, although personal annihilation was the lot of the evil doer in whom it had dwelt."

The Greeks like the Hindus believed in the transmigration of souls. In the Timaeus of Plato it is said "He who lived well during his appointed time was to return to the star which was his habitation and there he would have a blessed and suitable exist-

ence. But if he failed in attaining this in his second generation he would pass into a woman, and should he not desist from evil in that condition he would be changed into some brute who resembled him in his evil ways. The whole structure of the teachings of Plato rests on immortality. "The soul, the immaterial part, can it be" he asks in his *Phaedo* "as soon as it is separated from the body be dispersed into nothing and perish? Oh, far otherwise! If it takes its departure in a state of purity, then it will enter into the region of the divine and there be happy in a state of perfect bliss and comfort."

When we turn to Hinduism we find the same sublime thought running through the poetry and philosophy of the Hindus. Death is not viewed with any terror. It is only Yama's kind messenger who takes people to the home where their ancestors have gone before them. Somewhere beyond the grave in the regions where the gods dwell the departed spirits assemble under the sceptre of Yama. This celestial abode abounds in peace and joy. Here I quote a hymn addressed to Soma in which the longing for immortality is clearly set forth.

" To the world where unfading light, where
 Sunshinē itself hath its home
 Thither bring me, O ! Soma, where no harm
 And no death ever come
 Where wishes and longing abide, where the
 Sun ever beams in his glory
 Where bliss that can satisfy dwells, O ! let
 Me dwell there an immortal."

Such is the type of heavenly existence set forth in the Vedic literature of Ancient India.

Throughout the old testament we find expressions conveying the idea of the immortality of the soul. In the Pentateuch we

read frequently of rewards and punishments following obedience and sin. The prophets announce in most forcible language that blessings will follow righteousness and punishments sin; and retribution still more personal is found in the Book of Psalms. In Daniel we read of a time to come when, "many of them that sleep in the dust shall awake, some to eternal life and some to shame and some to eternal abhorrence." Moreover the death and resurrection of Christ is adduced as indisputable proof of this belief.

But in spite of this argument taken from the moral and religious factor of mankind to prove the future state of existence we are often asked whether there is any scientific reality behind it. The mere will to believe in immortality accounts for its universality, and hence the well-known line of the English poet "who wishes life immortal proves it too" But this argument, if argument it might be called, has been attacked by sceptics like Huxley and Hume. They say that belief is desecrated when given to untested and unproved statements for the solace and comfort of the individual believer. While admitting their test that subjective beliefs and experiences do not always correspond to objective reality, I do not think they are justified in bringing this belief in immortality under the category of individual belief. The belief in immortality is no less social than personal for as Bishop Weldon has plainly pointed out, "We desire immortality, because without it the fate of others more than our own leaves a feeling of dissatisfaction, as if the plan of which we have been allowed to see its outlines should lack its completion for ever." Thus the belief in immortality is a *postulate* like the postulate of the uniformity of nature arising out of man's need and sustained by the power of his emotion and volition. It is a postulate without which the destiny of man and the meaning of life with its emphasis on moral and religious activities would remain inexplicable.

But even though it is a postulate we are at the same time bound to inquire whether we can adduce any positive evidences

for this belief. Theology, Metaphysics and Ethics have been squeezed out for evidence, but they give us only probable proofs. Science stands aloof saying "it is a subject that cannot be proved by the ordinary methods of observation, experiment and reasoning." Where then lies the proof? Certainly it lies in that very science which deludes the half-hearted, and opens its treasures to the true and faithful devotees. Modern scientific researches have proved beyond any shadow of doubt the immortality of the soul. Science traces the origin of certain supernatural phenomena known under the various names of hypnotism, motor-automatism, telepathy, clairvoyance mediumship, etc., and from them deduces the assurance of a future life by means of the same method by which we arrive at physical truths.

But in tracing out the origin of these phenomena, it thoroughly repudiates the materialistic idea of soul and its assumption that the life of man ends with his grave. It will not be out of place here to examine whether materialism is in accordance with the science of psychology. The materialist asserts that mental life is the product of matter and that the psychical phenomena of which we are conscious—reason, memory, volition, emotion, etc., are but peculiarly conditioned manifestations of the indwelling force which under other conditions appear as heat or light or magnetism or electricity. But the study of modern psychology with the aid of physics and molecular physiology argues strongly against this view. It tells us that during this life, although thought and life are always manifested with a peculiar form of matter. yet, by no possibility can thought and feeling be in any sense the product of matter. It is not even correct to say that thought goes on in the brain, for what goes on in the brain is an amazingly complex series of molecular movements with which thought and feeling are in some unknown way correlated not as causes or effects, but as concomitant. Thus the materialistic position is found faulty and is exploded once and for ever.

(To be Continued.)

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THE THEISTIC ASPECT OF SAIVA SIDDHANTA.

by

Pandit R. S. Vedachalam Pillai.

The philosophy or Theism has assumed different forms of argument in the different systems of philosophy and in the different kinds of religion, from the crudest of the primitive race to the refined type of the twentieth century men. Of these varied forms of argument, the one of Saiva Siddhanta philosophy and religion constitutes the subject of this lecture. But before proceeding to consider the argument of Saiva Siddhanta philosophy, it is deemed necessary to examine some of the important arguments put forward by other systems of philosophy and religion, and disclose their comparative merit in lifting up the veil that hides from our view the profound question of the existence of the Supreme Being. For, all our knowledge consists in the subtle mental process of comparison and discrimination.

The belief in the existence of an intelligent Being all powerful arose with the very dawn of human race. The fear of being hurt by venomous reptiles and wild animals, the fear of being subjected to danger and loss of life by the terrible phenomena of Nature : roaring storm, pealing thunder, heavy rain, and scorching heat, the fear of mortal disease that saps up the vital elements of the human body-all tended to implant in the mind of the primitive man an idea of his helpless condition and to seek for help in the forces of Nature that are manifested in its varied phenomena. In this way sprang up the worship of Maruts, Rudras, Indra, Sun and other innumerable Gods. And we find mention made of this polytheistic worship in the oldest Aryan record, Rig Veda,

“ Of one accord, with Indra, O ye Rudras come borne on your golden car for our prosperity.

An offering from us, this hymn is brought to you, as, unto one who thirsts for water, heavenly springs.

Armed with your daggers, full of wisdom, armed with spears, armed with your quivers, armed with arrows, with good bows,

Good horses and good cars have ye O Prisni's sons : y Maruts, with good weapons go to victory (M. V. H. 57).

"Thou art great, O Indra ! To thee alone has the Earth and Heaven willingly yielded dominion. When thou hadst struck down Vritra with might, thou lettest loose the streams which the dragon has swallowed. (M. IV.)

Whatever we have committed against the heavenly host through thoughtlessness, through weakness, through pride, through our human nature, let us be guiltless here, O Savitar, before gods and man." (M. IV.)

These passages taken from the hymns of the 5th and 4th mandalas of the Rig Veda will be quite sufficient to show the polytheistic worship paid by the early ancestors of our Aryan brethren.

But gradually with the advance of civilisation and the introspective attitude of mind, men of subsequent epochs began to feel the existence of an underlying force which gives life and light to all the different phenomena of Nature. The development of men's inner thought aims at discovering the law of unity behind the various objects of the universe. All the different experimental Sciences of Modern times minimise the disagreements among substances and educe from them the law of unity. So long as there exists a want of recognition of this Supreme law the progress of human thought, the progress of Social happiness is retarded.

Now, by one class of thinkers the prevalence of this belief in a Supernatural Being is attested as a proof of its existence. But, whatsoever may have been the merit of this belief which is, of course, shared by all human beings all over the world, still it cannot be admitted by rational thinkers until its validity is tested by stringent logical methods. The belief of a single nation or all the nations together assumed at random without the slightest tinge of reason will not affect the intellectual build of a sane thinker. On such a high pinnacle of reason is he placed that the weak nestling of belief is unable to reach him. If this proof is presented to his consideration, he at once traces it to the mingled feelings of terror and awe experienced by the primitive man as a result of his ignorance to recognise the relation in which he stands to the outer world and the power with which he is endowed to control things of Nature and make them subservient to his purposes. Thus, the traced-out belief embraced eagerly by the primitive man as a consolation of his helpless condition, has not the least claim over the thoughtful minds of the present generation.

Leaving then this form of argument behind us, we may go forth to take up another of a more important kind.

That is the design argument. This is put forward by another class of thinkers to prove the existence of God from the various intelligent designs exhibited in the arrangements of Natural products. They argue that, when a magnificent building furnished with splendid furniture, is seen in an uninhabited island, it will clearly indicate the hand of an architect who made it there, although it were then impossible to find out who that architect was or why he made it there. Just so, this wonderful universe, with its sex differences, its growth and decay, its proportionate combination of such fundamental elements as fire, air, and water, its careful adjustment of different order of things to produce a desired result, its centrifugal and centripetal forces that keep the planets con-

stantly moving in their undeviated heavenly paths,—all testify to the existence of a mighty intelligent power that subsists within it.

Though this form of argument has an air of conviction in itself, yet its correctness of reasoning is not unquestionable. This is based upon pure analogy. Why that which is found in the analogy should be applicable as well to that which is to be proved, is not at all inquired into. The most important link that connects the premises with the conclusion is missing in this argument. What necessity is there that the same law observed in the analogy must be found also in the proposition? Further, everybody has seen an architect constructing a building and knows that, without his aid, no mansion can be reared up. In like manner, did anybody see God at the time when he was creating this vast and wonderful universe? Or, can it be said that the finite knowledge of an architect will bear resemblance to the infinite wisdom of the Supreme Being? Or does God require instruments with which to create this world, just as an architect stands in extreme need of them? If it be urged that the instrumental cause is absolutely necessary in the production of effects, then it may be asked what kind of instruments was used by God in originating this universe? As natural products present difficulties to a proper execution of his work, the architect seeks for suitable instruments to overcome them. Was the Almighty, too the same difficulties to overcome? These and similar objections do come in our way to accept the design argument as based upon pure analogy.

Again there are others who assert that God is not a subject to be inferred from the manifestations of cosmos, but an intelligent principle of unity which underlies all that is tangible, all that is heard and seen, all that is smelled and tasted, and all that is thought and felt. And this underlying principle alone is essentially real and all except this are illusory and have no real existence of their own. The seen material world and the numberless lives that are found in it, are vivified by this supreme vital principle.

All matter and mind are pure reflections of this one reality. But for this Brahman, there can come nothing into manifestation and therefore it is that the sacred upanishads declare "Ekam Evadvitiam Brahma" that Brahman is one only without a second. The other finite Beings and matter are mere nothings.

How this argument of the extreme idealists can be reconciled with the formulations of physical science does not seem to have been proved with the least pretence of reason. How it is possible for us to arrive at this stupendous conclusion of belief in an ideal reality ignoring the fundamental knowledge we derive from sense-perceptions, has not been tested and proved by them. How matter the receptacle and transmitter of Divine force, how souls that imbibe this force through matter can be thought of as illusory is not at all a fact imaginable. Mind and Matter are quite inseparably bound up; and for the evolution of the one the other is immensely important. Whether apart from the body the undeveloped soul can exist and evolve of itself, nobody has shown, nor any form of argument will, we believe, lead us to such an assumption. Though the susceptibility to the impressions produced by Matter is inherent in the Soul yet it cannot develop of itself that power without coming into closest relation with the non-intelligent Nature. That spark of intelligence lies latent in it awaiting the contact of Nature to be kindled into an ethereal flame. Of course, it is true that when the Soul has attained a certain stage in which the splendour of its intelligence will have grown up into perfection, it does stand independently of matter requiring its assistance no longer. But this will not prove that matter is illusory.

Possibly it may be objected that just as one vibrant energy when it affects two different organs, produces two different sensations as sight and hearing, so the one universal force in its widely different functions splits up into mind and matter, while essentially there is little difference between them. But this law of one vibrant energy affecting two different organs cannot be applied to

the variety of distinct forces that are proved by physical science to exist in the universe beyond the pale of doubt. Is it reasonable to think that one unlimited intelligent force vibrated in two different directions in two entirely different manners one crystallising into dead matter and another into a limited intelligent Being? If it were so what is there to prove it?

Further, what is force? Is it a substance in itself or one which is inseparable from it? So far as our experience and knowledge go, Force cannot be said to have a separate existence from substance. Wherever there is substance, there is force, and wherever there is force there is substance either visible or invisible, mental or material. If we want to accurately determine the nature and amount of forces, we cannot do it but with a study of the relation of substances from which they emanate and into which they go. The speed of a long Railway train will clearly indicate the exact amount of steam-force generated by the engine. Though the steam-force is present everywhere in the universe in a latent form yet it does not appear until the relationship of the substances in which it inheres comes into actual play. From this it will be manifest that Force and Substance are not two distinct things but one that is identical with the other. And to understand the nature of the one a study of the other is highly indispensable. Therefore it seems to me extremely absurd to say that every substance in this world can be reduced to mere force, and in the end there will exist nothing but one single force.

Moreover one only force cannot send forth different vibrations conflicting within each other; one kind of force will always vibrate in one definite manner. The sparkling diamond, the melodious harp, the blown-out rose, the ripe olive, the glossy silk—all send forth different vibrations that affect us in different manners. One sort of vibration is never seen to have been produced by a substance of another sort. And while we are actually seeing before us different kinds of vibrations that are being thrown out by

substances widely differing among themselves. how dares the idealist to assert that all these various substances are the outcome of one principal source and that they will in the long run be reduced to that same undifferentiated principle of a single force.

Seeing, therefore, the inconsistency of the argument brought forward by the idealistic school of thinkers, we are quite justified in saying that this vast and wonderful universe is not, as they assert, a sheer nothing but a tangible reality, and that, because they identity the intangible, invisible and intelligent Supreme Self which pervades this universe with the tangible, visible and non-intelligent universe, they do not rise up higher than the Materialists who declare that there exists nothing beyond this dead matter. And the theistic position which they uphold is not much better than the atheistic one upheld by the materialistic class of thinkers.

Now coming to consider the aspect which the theistic argument has assumed in the philosophy of Saiva Siddhanta, I find it there discussed from two points of view. They are the cosmical and the Ideal.

To take up first the cosmical point of view. The law of vital activity in the cosmos is, in spite of all reasoning to the contrary, making itself felt in all minds with an ever-flowing continuity. All animate and inanimate things are being quickened by this indwelling creative element. And by this are manifested unlimited power and intelligence in the interrelation of natural objects so wisely and beautifully fitted up and arranged that a thoughtful mind in its serene moments cannot but feel its presence.

Here, we are not forgetful of the Atomic theory of the *Vaisesikas* who explain away creation by an ultimate coherence of atoms, and the variety of arrangements they attribute to the

selective power which is an inborn quality of these atoms. Whether this selective power is intelligent or non-intelligent they have not stated clearly.

If it be an intelligent action on the part of atoms to stick together and produce this world of manifold difference, then we must find uniform intelligence in the organic as well as in the inorganic substances. Why at all is there so much variation in the degrees of intelligence manifested in them? If each individual atom possesses a degree of intellectual power as a quality of its own, then each and every aggregate body should, as a matter of course, evince a proportionate amount of intelligent force, whereas such is not seen in the case of a dead body. What is the difference between a dead body and a living frame? The same constitutional arrangement in the two but with a lack of vitality in the former. If you say that in the dead body, the destructive action of a different kind of atoms has set in and upset the harmony of vital parts, then I would ask, while in the living frame constructive atoms are constantly moving on with a wonderful unity of intelligence, what let into it the destructive current of an opposite character? Oh! It is a mystery you say! But no, it is a deep-hidden Life of marvellous power that is ever at work in composing and decomposing this vehicle of mortal clay to suit the development of finite Beings.—*Oriental Mystic Myna.*

INDIA'S SINGING BEGGARS.

RELICS OF COURT BARDS.

There is no country or nation that has not its wealth of popular songs and verses, and a folk-song of a tribe or class is, indeed a reflex of its society, culture, thought and civilisation at a certain period, and a variation in the sentiment—moral, religious, social—of a song is suggestive of the diverse phases the nation had to pass through at various stages. South India can boast of a vast collection of folk-songs that afford comfort and solace to many a wearied heart, and cheer the sometimes hard lot of the tiller of the soil. The folk-song may be a pastoral, lyrical, didactic or aphoristic poem, a historical piece of verse, an epic, a war ballad full of martial spirit, or a devotional song tinged with religious ideas and beliefs. The songs now current among the rustic population are the compositions of bards and minstrels that flourished in the Courts of ancient kings and princes. The race of bards is now lost to us.

In South India, today, the singing beggars who stroll about towns and villages are the representatives of the long-forgotten class of bards. They are to be found scattered all over the Presidency, speaking the four important languages, Tamil, Telugu, Kanarese and Malayalam, and inhabiting the plains of the Carnatic and the Coromandel Coast, the uplands of Mysore and the lowlands of Malabar. They are known as *Theruppatakaras* in Tamil, and *Vidhipatakalu* in Telugu, both signifying streetsingers. These "singers of the street," as a rule, belong to the religious mendicant fraternities, who "make their chants subservient to their fortunes." They know nothing of the art of song-making, nor are they experts in singing, but they pride themselves in their collection of songs which they consider a heritage by birth-right. They comprise many divisions, the most important of them being what are known as *Dasaris*, *Pandarams*, *Satanis* and *Jangams*. They are more or less religious beggars, with no houses to dwell in, no life's cares and no anxieties to undergo. They are to be seen everywhere and on all occasions, but especially in the various centres of sanctity, in the holy shrines, on the banks of sacred rivers, in *chuttrams* and in choultries. The religious mendicants of the *Dasari* and the *Pandaram* classes go through the streets in the early hours of the morning in the month of *Margali* (December-

January) and rouse the inmates of the houses by singing songs in praise of Krishna, by blowing conch shells and by beating gongs.

The Dasaris.

The *Dasaris* are the most innocent of beggars, and are known as gong and tabret beaters, speaking Telugu, and following the Vaishnavite cult; and the Tamil equivalent for *Dasari* is *Tadan*. They are supposed to be the descendant of a rich landlord, a *Sudra*, who took a vow to the effect that he would devote himself to the service of God, if He would bless him with children. The boon was granted, and his first-born was placed at the service of God. Henceforth the descendants of the son assumed the name of *Dasan*, and began to follow the begging profession.

A "vow to God" is the only passport for admission to the order of *Dasaris* and any people can become *Dasaris*, provided they get themselves purified by being branded by the caste *Guru* (priest). They have to discharge a threefold function—abject poverty, devotion to God by singing and freedom from the bonds of caste. Mr. Cox describes a *Dasari* as a wandering beggar singing hymns to a monotonous accompaniment upon a leather instrument called *tappai* (tabret). Many *Sudra* castes, Telugu speaking ones, engage him to chant in front of corpses at funerals; and many *Dasaris*, accompanying bands of pilgrims to Tirupati, stimulate their religious excitement by singing sacred songs in praise of Krishna. The following lines describe him better:—
"At weddings and feasts, at fasts and funerals, at sowing and harvest, at full moon and *Sankranti*, the *Dasari* must be invited, listened to and rewarded. At weddings he must sing of Krishna; at burnings, of *Yama*; before maidens, of *Kama*; before men, of *Rama*." The *Dasaris* have sub divisions, and the more religious among them are distinguished by a garland of tulsi beads (*Ocimum sanctum*) round their necks. The well-known bulltrainers, *Gengadulavandlu*, form a sub-sect, and they enact a small play at every street corner and pretend to celebrate the wedding of their bulls with singing and dancing. The bulls seem to understand all that they say and perform tricks at the word of command.

The Pandaram and Satanis.

The *Pandaram* comes next in importance to the *Dasaris*. He sings Tamil songs, which really inspire people with feelings of

devotion to God, but like all beggars, he is only a breadwinner, and has his own ways of looking at things, which are not wholly desirable. The name Pandaram is suggestive more of an occupation than of a caste. Sir Harold Stuart rightly conjectures that the name Pandaram (Phandagaram) might mean a treasury wherein were employed those who had renounced the world, whose duty it was to serve God at all hazards. There is no distinction of caste, and the Pandaram classes adopt an "open door" policy. "They are said to be very lax in their modes of life, often drinking liquor, and eating animal food furnished by any respectable Sudra. They serve in Saiva temples, where they make garlands and blow brazen trumpets when offerings are made or processions take place."

Corresponding to the Tamil (Saivite), Pandaram, the Satanis are a class of singing beggars devoted to the service of the god Vishnu. Like the Dasaris, they form a mixed sect, and all classes of people seek admission into the creed. They are clean-shaven and clad in white garments, and always present a far neater appearance than the Dasari or Pandaram. They are divided into three main groups, Ekakshari (one syllable), Chathurakshari (four syllables) and Ashtakshari (eight syllables.) The first belong to a sect of recessionals from the idol-worship of the Hindus and do not, as a rule, adore the idols and images set up in Hindu temples. They assume that God is in themselves and address him as Aum. The second avow that an implicit faith in a Guru (medium between man and God) is a necessary qualification to secure union with God. Their mode of addressing him is Srimate Ra-ma-nu-ja-ya namaha (Hail Ramanuja!) The third, besides placing their belief in their Guru, appeal for their salvation direct to God by saluting him with Oh-na-mo-na-ra-ya-na-ya (Hail Narayan!) They are very humble and spend their lives in doing service to Vishnu.

The Jangam.

Lastly, the Jangam classes claim our attention. They are better known as Jangamalingayats, owing to the fact that they always carry with them a movable lingam as opposed to a fixed one in Brahmin temples. They are the clergy of the Virasaivas and Sivacharas, who are the followers of Basappa, the founder of the Lingayat cult. The bonds of their caste are much relaxed, and this fact is well illustrated by a peculiar proverb:—"To the Jangam there is no caste, and for the lingam no impurity, no pollution." Telugu is their mother tongue, but in Mysore and other parts they speak Canarese. They are the only true repre-

sentatives, in the Telugu country, of the once renowned class of singers. Besides these there are other singing beggars who occupy a lower position in society. The Mahratta drummer is a common figure in South India. He plays upon his *tabila*, singing complets from "Moropant" and other Mahratta compositions. He is patronised by Mahratta Brahmins at their weddings, and he belongs to the imported class of singers.

Their Songs.

Having given an account of the manners of these classes, let me pass on to their song-craft. The subjects of the songs of the Jangams are some popular stories versified in simple metres, set to music in the form of a duet with an occasional chorus. The tales of the Bobbili Rajah, the romances of Lakshunamma and Kamakshamma, local heroines, are the most important among them. The singing of the Pandaram savours more of religion than of revelry, and his favourite composers are Avvai, the female poet, whose poems are so well known for their grace and elegance; and Thiruvalluvar, her brother, the immortal bard that lisped in numbers under the generic name of Kural. Other songs that are equally popular with the Pandaram are those composed by Manikkavachagar and Pattinathupillai, who belong to the orthodox school of thought; and some hymns and religio-satirical poems of a devotional type, composed by Siddhars, who were the followers of a sect that advocated the worship of Siva, but strongly discarded idol-worship and the rites and rituals of Hindu temples. The poems are very simple in diction, and though deficient in refinement, they appeal to the fanatic instincts of the populace.

The singing of the epic poems of Kamba requires high culture, and as such they cannot find a place in the folk-songs. The Sutanis find their songs from the collection of "Nalayira Prabhandam," a composite work of Alvars, Ramanuja, Manavala and other founders of the Vaishnavite faith. It is indeed a delightful sight in the Telugu Districts to see a wandering band, a Jangam, enter a village during the hours of sunset, followed by the villagers who are eager to listen to his folk-songs. He takes his seat in the *chavali* (the meeting place), and with his profound skill in singing folk-songs, he tunes his primitive lute, and his voice attracts many a villager with no music in him. The evening is well spent, and the bard retires with a smiling face, having obtained his reward. — *Madras Mail*.

ALCOHOL AND THE HUMAN BODY.

The recent admirable presentation of this theme by Sir Victor Horsley, forms the basis for the following remarks. New and surprising discoveries have been made within recent years as to alcohol and its effects upon the human body. There is to-day an abundance of indisputable experimental, anatomical and statistical evidence proving that alcohol, instead of aiding the human economy, as at first supposed, does actual harm to the structure and functions of the different organs of the body. The decrease in the use of alcohol by medical practitioners is indicated by the following fact :—The statistics of seven large London Hospitals in 1852 show that nearly £8,000 were spent on alcohol and only £3,000 on milk ; but in 1902 less than £3,000 were spent on alcohol and more than £8,000 on milk.

The Nature of Alcohol.

In pharmacology alcohol is classed as a poison. It belongs to the same class as carbolic acid and creosote. Carbolic acid only differs from ethylic alcohol or wine spirit by containing four more atoms of carbon. Alcohol is obtained by the distillation of fermented liquids and may be said to be the waste product of the yeast plant. This micro-organism, which exists in the air, produces a ferment which acts upon certain sugars, splitting them up into water, alcohol and carbonic acid gas. Strange to say, the growth and multiplication of the yeast plant ceases when the alcohol in the solution reaches 13 per cent. The effect of alcohol on the human body is due largely to properties it possesses as a physical and chemical agent. In relation to organised bodies it may be said to be irritant, stimulant, narcotic and anæsthetic. Even a dilute solution will produce intense inflammation when dropped on a raw surface. An eminent English scientist says :—“ Alcohol, as a stimulant, is something which takes strength out of a man instead of putting it in him.” The first seeming exhilaration is followed by a depressant effect. Its properties as a dessiccant may be shown by the following experiment :—“ Place in a goblet the whites of two or three eggs from which the yolks have been carefully removed. Now add two or three tablespoonfuls of strong alcohol. In a minute or two the colourless, transparent albumen will become white, opaque and hard.” It is due, in part, to this drying property that alcohol does its harmful work, and

this is the reason that alcoholic drinks instead of allaying thirst, usually create a thirst for more.

Alcoholic beverages may be divided into three classes :— (1) Beers—ale, beer, stout and porter—containing from 4 to 7 per cent. of alcohol ; (2) Wines, including some fifty varieties—containing from 9 to 22 per cent ; (3) Spirits—gin, brandy, whisky and rum—containing from 40 to 56 per cent. of strong alcohol. All animals do their work without the aid of these artificial drinks, which are opposed to the first desires of man and which contain nothing necessary to the up building of the body. The natural drinks are quite sufficient. In milk, 12 parts in 100 are solid, providing saline substances for the skeleton, butter and sugar for the heat and power, and caseine for the muscles and new structures.

Action of Alcohol on the Body.

In considering the action of alcohol on the body we must learn to think in terms of protoplasm, of which the cells constituting the ultimate basis of human life are actually made. The living protoplasm implies the power of life, vitality and change. It is the name given to the elemental material out of which all living animal and vegetable matter is formed and which is composed of albuminous substances, salts and water. The aggregate cell action is important. As the working people of a nation are gathered together into factories, so the cells of the body are packed into organs, and these do their work well or badly according to the condition of the individual cells, whether these are healthy or more or less exhausted, degenerated or poisoned. The health of the cells depends wholly upon the condition of the protoplasm and nuclei of which the cell consists. Now alcohol has been proved to be a definite protoplasmic poison. By seizing upon the oxygen of the blood it interferes with the breathing function of the living protoplasm. It causes the cells to shrink and to become mottled, preventing them from taking in the required oxygen. The necessary oxydization of fats and starches taken into the body is therefore lessened, causing very serious fatty degeneration and other maladies. Even very dilute solutions of alcohol exert an inhibitory and, indeed, fatal influence on the processes of life. It was found that one part of alcohol in a hundred of water actually killed the cross seeds ; one part in one thousand was fatal to the *Medusa*, the fresh water jelly-fish. Rauber found that a 10 per cent. solution of alcohol acted as a

definite protoplasmic poison to all forms of cell-life with which he experimented, including the hydra tapeworms, earthworms, leeches, cray-fish and mammals, as well as the human subject.

The stomach, being a hollow muscle, is more easily examined. Alexis St. Martin's stomach was perforated by a gun-shot. It healed so that a permanent opening was made. He lived to a good old age and enjoyed excellent health. This man was employed for years by Dr. Beaumont, who watched the effect of alcoholic drinks upon the stomach. It was found that even small doses would cause the blood-vessels to appear, denoting inflammation and congestion. When alcoholic drinks were given daily in large quantities, in addition to the dilatation of the blood-vessels, large bluish patches appeared, indicating stagnation of the blood, likely to cause death of the tissues and ulceration. Even small quantities of alcohol have been proved to be hurtful to the processes of digestion. Dr. Munroe of Hull, placed in three bottles newly minced beef, together with the gastric juice from the stomach of a calf. In one he poured water, in another alcohol, and in another pale ale. The temperature was kept at 100 degrees and the contents churned in imitation of the natural movements of the stomach. After four hours it was found that the beef in the first bottle was digesting and separating, that in the second was still unchanged, while that in the third seemed to be covered with a fur. After ten hours the beef in the first was dissolved like soup, that in the second was still solid, while that in third was not digested and pepsine was precipitated.

The Muscles.

Under the microscope nothing is more beautiful than healthy muscular fibre ; but under the influence of alcohol the sharp lines become obliterated, globules of fat appear and the muscle becomes soft and flabby. Dr. Parkes experimented as follows :—A number of soldiers of the same age, type of constitution and living under the same circumstances were divided into an alcoholic and non-alcoholic gang. They were paid according to the amount of work accomplished. At the end of a few days the beer-drinking

men begged to be transferred to the non-alcoholic gang. [In the Boer War it is stated that the wonderful power and endurance of the Boers were largely due to their total abstinence from spirituous drinks.] In reference to Ladysmith Sir Frederick Treves said :—" In that enormous column of 50,000 the first men who dropped out were not the tall men or short men, the big men or little men—they were the drinkers, and they dropped out as clearly as if they had been labelled with big letters on their backs." Alcohol being a narcotic poison not only lessens the quantity of work but injures the quality. Total abstainers are the best athletes, the best marksmen and the most enduring workmen in the world.

The Brain.

It has always been deemed that alcohol quickens thought but there is to-day abundant proof that it influences adversely the fine brain cells and centres of highest intellectual development. By testing type-setters with and without alcohol it was found that in the former condition the loss of working power was 8·7 per cent. Mental processes of a somewhat complicated character have been tested as follows :—The subject would place each hand on a telegraph key at right and left. One key or the other was to be pressed promptly according as a red or white light appeared. It was necessary, therefore to recognise the colour of the light and to recall which hand was to be moved at that particular signal ; that is to make a choice not unlike that which an engineer is required to make when he encounters an unexpected signal light. The tests showed that after taking a small quantity of alcohol—say a glass of beer—there was a marked disturbance in the mental processes. On the average the keys were released more rapidly but the wrong key was much more frequently released than under normal circumstances. Speed was attained at the cost of correct judgment. As Dr. Steer remarks, the experiment reveals the elements of two of the most persistent effects of alcohol, namely, the vitiating of mental processes and the increased tendency to

hasty or incoordinate movements. A levelling down process is involved whereby the higher function is dulled and the lower function accentuated."

Sir Victor Horsley, in addition to the diseases due to alcohol alone, enumerates some thirty diseases of which alcohol is frequently a determining or contributing cause. Among these are mentioned chronic dyspepsia, consumption, catarrh, gout, paralysis, epilepsy, imbecility, insanity, hysteria and melancholia. Infectious diseases, such as cholera, diphtheria, etc., are less liable to be cured if the patient has been accustomed to the free use of alcoholic beverages. Dr. Arthur Newsholme has forcibly shown that alcohol is the greatest enemy to national health and well-being. It is the cause of 50 per cent of the insanity and pauperism and 75 per cent. of the crime, and is a great shortener of life. All who have seriously considered this subject agree that it is a dreadful thing to give alcoholic beverages to children, as they tend to blunt the intellect, deaden the conscience, diminish the will-power; lessen vigour and excite the animal instincts. The late Sir Benjamin Ward Richardson, F.R.S., M.D., said:—"The use of alcohol as a beverage produces an infinity of evil for which there is no compensation and no human cure." In view of the facts, is there not a little wisdom in Shakespeare's injunction to "beware of putting an enemy in your mouth to steal away your brains."—*M. M.*

money. The god, being displeased at the treatment of his votary, threw a glance on the river Vaigai, which, understanding the signal given, came rushing down with great force, and rising over its banks, entered the streets and houses of the town. The people, being alarmed, collected their children and valuables, and debated what they should do; while the water rose, first to the waist and afterwards as high as the shoulders; they then ascended upper houses, and the water rose as high; when they uttered piteous lamentations, saying, "is this for the injustice of the king? or is it a sacred amusement of the god? we know not. A thousand Kundotheras could not swallow up this inundation. What shall we do?" In the meanwhile the peons who were torturing Manikkavasager, finding that their wives and children were in danger of being drowned, left him, and went to their rescue. He, being released, proceeded to the temple; and being unmoved, continued his meditation of the god, without sustaining any harm.

LXI. The god came to carry mud as a cooly, and the sacred body was struck with a cane.

The king hearing of the distress caused by the inundation, sent for his ministers, and commanded them to use means in order to stay the water of the river. This command the ministers received with reverence, and set about its fulfilment, by assembling all the householders and people of the town, and appointing to each person so much of the bank of the river to be raised into a dike. There was one poor old woman, named Vanthi, without relatives or family, who lived by making a sort of flour cakes, and by offering ghee to the god, which she afterwards sold. Being infirm and unable to labour, and having no means of obtaining help, she appealed to the god in her extremity, and besought His assistance. Shortly after, a cooly, clothed in a very dirty garment, with the appearance of being half famished, came, inquiring if any

one was willing to employ him ; at which the old woman was glad, and engaged to pay him for his work by her flour cakes. He entreated her forthwith to give him some of the imperfectly prepared materials ; and eating this, received some more cakes properly prepared, which he tied up in his girdle, and then went to work. But instead of doing the appointed portion, he roved about, and did a little work here and there for other people, receiving cakes from them, and then slept for a time under a tree. After receiving more cakes, he again went to work, but did little, and hindered others by his practical jokes ; among which, one was the falling with his burden of mud into the river, and scrambling out again, after the spectators had thought him in danger of being drowned. His behaviour at length attracted the notice of the ministers who were superintending the work ; and, inquiring into his indolence, they found that while the water of the river was every where else overcome, it continued to pour in only at his appointed portion. His appearance being very beautiful, and like that of a king's son rather than a cooly, the ministers reported the case to the king, adding, that from his appearance they were afraid to flog him, as they would do others. The king himself went out to inspect the work ; and coming to the idle cooly, demanded who he was ? but received no answer. Offended at this deportment, the king raised a rattan, or cane, which he held in his hand, and struck him with it over the shoulder ; on which the apparent cooly deposited the load of mud on his head, basket and all, and disappeared ; while by means of this single basket full of earth the dike became completed at once. The blow which was struck was felt by all the inmates of the king's palace, both human beings and animals, not only so, but it was felt by all the sun, the moon, the planets, and stars ; even Brahma in the paradise was disturbed, and Vishnu was awakened from his slumbers. The king stood astonished, and now the god, seated on his bullock vehicle, appeared in the air, while a celestial voice was heard, to this purport. " That the king had done wrong in ill-using

Manikkavasager, who had employed the money he had received for the service of the god, of whom he was a distinguished follower; that the king should call Manikkavasager, ask his pardon, and dismiss him satisfied." All this the king promised to do, and performed. Manikkavasager gave the king his forgiveness and announced his intention of going to reside at Chidambaram. The king evinced a desire of accompanying him, which the minister imperatively forbade. The latter then retired to the forest of Tili trees near Chidambaram, and remained there performing austere devotion; arriving also at the full knowledge of the worldly and spiritual systems. He also overcame in argument the Baudhas, who dwelt there in considerable numbers. At length his life was merged in the celestial splendor.

LXII. Sambantur, cured Kun Pandian of his fever.

From Jaganatha Pandian, down to Kun Pandian, there were nine other kings. Kun Pandian, being warlike and powerful, went and conquered both the Sera and the Soren kings, and took possession of their countries. But they, humbling themselves, redeemed their countries: the first, by large numbers of elephants, horses and other gifts; and the latter, by giving his daughter, named Mangayarkarasi, to the Pandian in marriage. One of the Soren king's subjects, named Kulachirai, gave large gifts to the Pandian in lieu of the usual marriage portion; and the king, being pleased with his conduct, took him to be his minister.

It so happened that, as the king was deformed, he was persuaded to embrace the Jaina faith; and the Brahmins were in consequence distressed; their religion was depreciated; and the bare head, rolled up mat, drinking vessel suspended from the wrist by a cord, peacock-fans, and other emblems of the Jaiuas, their disgusting poverty, and the more disgusting recitations of their books, were everywhere perceptible. Notwithstanding, the queen and minister secretly preserved the Saiva faith; and not daring to put the Vibuthi (or ashes,) on their foreheads, they put it on the crown of their heads. They also went by stealth to

worship in the Saiva temple when there one day, a Pandaram, of the Saiva sect, approached and saluted them; who, in reply to inquiries, said he came from Chidambaram, and that a prodigy had recently appeared there in the person of the son of a Brahmin, who, when only three years of age, had displayed extraordinary precocity, and had since confounded persons of maturer years; adding, that he had spoken about coming to Madura. On receiving this intelligence, the queen and the minister wrote on a palm leaf a short epistle, inviting the Brahmin to come, and sent it by the Pandaram. When the young man was about to set forward, his elders and friends came round him to represent the great danger of one so young going among a hostile sect, adding also, that it was a bad time. He replied, that he cared not about good or bad times or days, the Supreme Being protecting him; and setting out on his journey, when he came near to Madura, he blew the trumpet usually indicating conquest. Some of the Jaina sect encountering him, asked, scornfully, "How one so young could assume such airs of superiority or defiance?" but he went tranquilly on till he came to Madura; and then took up his abode in the house of a Brahmin. While there the adverse party, by means of their ceremonies, sent a flame to destroy him; but as he continued unhurt, they came and set fire to the house in which he sojourned. On learning that this was the work of the Jains he said, "Let the flame go and seize the king who protects these miscreants." In consequence of this malediction, Kun Pandian was seized with a burning fever, from which he sought relief in vain. His queen and minister now took the opportunity of recommending the young Saiva to his notice; but the king objected on the ground of impropriety, owing to a difference of faith, which objection was, in the end, overruled. The Jains however interposed; and though they could not prevent the king from seeking a cure; yet, to interpose as much difficulty as possible, they proposed, that they themselves should try to cure the king on one side of his body, while the Saiva did the same with the other side; to which arrangement consent was given. The now tried their utmost efforts; but the king, instead of being benefitted, only became worse. It next came to the Saiva's turn, who exhibited some of the sacred ashes; on which the Jains exclaimed that this was unfair, as the ashes might conceal some medicine. The Brahmin then said, "Let me have some of the ashes from the kitchen of the god's temple brought to me;" and on this request being granted, he proceeded to rub one side of the king's body entirely with these ashes, and left that side cured. The king begged him to cure the other side also; and since the

adverse party could not oppose the young Brahmin cured the other side also in like manner. At the same time the hump on the king's shoulders became reduced; and in place of Kun Paudian, (hump-backed), he acquired the name of Savuntiran (beautiful). Gratefully acknowledging his obligations to Sambandar, he embraced the Saiva faith, received instruction, and became a holy man.

LXIII. *The impalement of the Jains.*

After the cure of the king, his wife and minister, and Sambandar, went to the temple of Siva, and rendering him praise, besought his permission that the Jains and their faith might be destroyed. The god replied to Sambandar, What you have is well pleasing to me; and therefore to what you agree, I agree: (playing on the name Sambandar, or agreement.)

The Jains were much chagrined and envenomed by what had occurred; and agreed upon an ordeal by fire, as the means of bringing about a change. But as they were about proceeding to the king on this errand, they met with great opposition from their wives. These represented the reverse already sustained; and stated, that in their dreams of the past night, they had seen a cow (emblematic of the Hindu faith) pushing with its horns in every direction; they had also seen bodies pierced through, and beasts and birds feeding on the dead carcasses; while the town appeared full of persons with ashes on their foreheads (denoting the Saiva religion). These remonstrances were however unavailing. Like devoted men, they were angry with their wives; and these latter, finding they could not prevail, became incensed in turn, and pronounced on them a curse, wishing that they might perish. The learned Jains proceeded to the king; represented that he had done them injustice; and requested that themselves, and the young Saiva, might be directed to write each one a chant on palm leaves, all of which should be subjected to the trial of fire; and the production that should remain unconsumed, should be considered as belonging to the true faith. To this proposal all parties assented; and on a set day they proceeded to some little distance, when the homa (or sacrifice by fire) was prepared. The Jains depended on their employment of the Agni-kattu (or charm against fire); nevertheless, their writings were all consumed, amounting to eight thousand; and that of Sambandar alone remained un-

injured. This ordeal did not give them satisfaction ; and they proposed that the books should be written again, and the whole cast into the river Vygar, when that one which should ascend against the stream should be declared to belong to the true faith. This challenge was also accepted ; but the condition was now attached, that whichever of the parties should be conquered, should abjure his or their respective faith, and embrace the opposite one, or else be impaled alive. The trial was fixed for the following day, and a public procession having gone forth to the banks of the river Vygar, the ordeal by water proceeded ; when every book of the Jains was carried down with the stream, and that of the Saiva alone ascended. The trial being decisive, he now appealed to them, exhorting them not to perish, but to embrace the Saiva faith. The eight thousand learned men who had written the palm leaves refused ; and with obstinate prejudice put themselves on the impaling stakes. But the unlearned multitude, being afraid, snatched up the ashes emblematic of the Saiva faith, and rubbed them on their foreheads ; and others, not being able to get ashes, smeared themselves with the unburnt cow-dung itself to escape death.

Afterwards, the king, with Sambandar, went westward ten miles in search of the book which had ascended the stream, until they came to a place where the god was seated, in the form of an aged Brahmin, of whom they asked, " If any thing particular had occurred ? " who replied, " We know not. " But on some stanzas being sung in his praise, he put some ashes on the forehead of Sambandar, and indicated the place where the book was to be found. The king built on that spot a pagoda, together with a town called Tiruyedagam, (the place of the sacred-writing,) and adoring Siva, remained there some time ; by which means he cleared himself of the crime of having joined with the Jains ; and then returned with Sambandamurti to Madura. He there brought the Saiva sect into open day. And subsequently, when Sambandar wished to go and visit other Siva temples, he, out of great regard, accompanied him to some distance, and then returned. Since the time when his fever was cured, he had changed the name Kun Pandian to Savuntara Pandian (i. e. hump-back, to beautiful). He ruled according to the law of Manu ; built temples with choultries, and instituted festivals to the Madura god ; and in harmonious co-operation with his wife Mangayarkarasi, and his minister Kulachirai, ruled prosperously for a length of time.

*LXIV. The god called a Vanni tree, a lingam, and a well,
from Tirupurambiyam to bear witness to a marriage.*

In a town on the sea-coast in the Šoren kingdom, there was a merchant, who was very wealthy, but had no child. He, with his wife, performed many religious services, and at length were favoured with only the gift of a female infant. The merchant at the birth of his daughter, intimated his intention that she should be married to the son of his elder sister, who was then at Madura. Shortly after the merchant died; and his wife was burned together with the dead body of her husband, leaving the child an orphan. After the usual lamentations were passed, the relatives sent to call the merchant's nephew, and mentioned his uncle's intentions as to the marriage but he preferred that the marriage ceremonies should take place at Madura, among his relations; and, after some time, set out on his return thither, taking with him, the young woman, her attendants, and property. On the road they came to the town named Tirupurambiyam, where the young man bathed in the tank; and the food of the party was cooked under a vanni tree, (*prosopis spicigera*). After their meal the young man slept, with his head resting on the step of the temple for a pillow. In this situation a serpent came and bit him, so that he died. While other relatives wept, and fell on the body of the deceased according to custom, the young woman sat apart sorrowful. It so fell out Sambandar (of the foregoing tale) was then visiting this temple; on hearing the outcry, he went near, and inquired what was the matter. The young woman fell at his feet; and, with all the high appellations employed to the holiest of men, stated the circumstances, and the occurrence that had taken place. He noticed in a particular manner the becoming deportment of the betrothed; and interesting himself in the case, thought on the god, and chanted certain verses in his praise. As a consequence, the young man that was dead, became revived, opened his eyes, and arose, unconscious to himself of any thing more than having arisen from

sleep. The person instrumental in this result strongly recommended the two persons to marry at that very place. But the young woman objected the distance from kindred and want of witnesses. Sambandar said, that the vanni tree, the lingam, and the well, would be sufficient witnesses; and the marriage ceremony was performed.

After their arrival at Madura, the woman brought forth a son, who was accustomed to play with two children which the same husband had received by a former wife, still living. Some disagreement took place between the children, which brought on a quarrel between the mothers; and the elder wife employed disrespectful language regarding the younger, asking, among other things, "Where were the witnesses to her marriage?" These being mentioned, the elder jeered her by asking, "If such witnesses would come and give testimony?" The younger wife, feeling herself hurt, went and bathed in the golden lotus tank, and besought the god; when a celestial voice was heard, saying, "I will bring the witnesses to this place, go and call your kindred." She accordingly went, and brought the elder wife, together with many other friends, to the temple, where in the Isani choultry, the god presented to their view the vanni tree, the lingam, and the well. The elder wife, being confounded, only nodded her head, in token of inability to object; and the other relatives, who saw this token of favour extended towards the younger wife, rendered her many honours.

The husband, on learning these circumstances, greatly blamed the elder wife, and repudiated her; but, at the intercession of the younger wife, who pleaded the honour she had received through the malice of her opponent, the husband took back the elder wife, and restored her privileges. These witnesses remain to the present day.

Finis.
